

THE
A R T
O F
Prudent Behaviour.

IN A
FATHER's ADVICE to his SON,
Arriv'd to the Years of Manhood.

By way of

DIALOGUE.

Written in *French* by Mr. *LE NOBLE*,
sometime a principal Officer in the
FINANCES.

English'd by Mr. *BOYER*.

L O N D O N,
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THE
Author's Preface.

MAN is a Compound of Soul and Body: Felicity is the end of the first, and the way to compass it, is chalk'd out to us by the Precepts of Religion. Nothing in the World ought to come in Competition with that Supream Good; the Enquiry after which is so far from being incompatible with what is required in Civil Conversation towards the making a man of Honour, that on the contrary, it is so closely twisted with that Quality, that a man cannot be Pious, without having true Honour, according to the notions of the World; nor be truly a Man of Honour without being truly Religious. Therefore whilst Religion teaches us the way to Salvation, human Prudence ought to instruct us how to behave our selves in the Commerce of the World, so that we may attain the Goods which are proper for the Body, without missing the sovereign Happiness of the Soul.

Now, as Felicity is the End of the Soul, so the End of the Commerce of the World is, to be Belov'd and Esteem'd by those with whom we are oblig'd to converse: And if we rightly con-

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sider the Thing, we will find, that all the Fortunes which Men raise in this World, are entirely owing to the Protection of their Friends.

Some get both their Friends and their Fortunes by a Criminal Society, and others by a Virtuous Conversation. The first of these Methods cannot be follow'd by a Man of Honour, who on the contrary ought to abhor it; since it generally leads a Man into a Precipice, in the very time he thinks his Fortune settled on a solid Foundation; for Sin and Wickedness gain a Man but false Friends, uncertain Riches, and always carry with them the Seeds of their own Punishment; whereas a Man who raises himself by Virtue, gets sincere Friends, a solid Fortune, and a Tranquility of Mind, which renders him happy in this Life, and secures his Eternal Felicity hereafter.

However, we ought not to judge of a Man's Wickedness or Virtue by his good or bad Fortune in this World: For tho' sometimes the Criminals be punished, and the Innocent rewarded, yet we see as often the Wicked ride in Triumph, whilst the Virtuous are opprest. But this we ought to lay down as a Truth, That none are truly happy but the Virtuous, because none can be easie in Wickedness.

'Tis not a Cross Accident, the Persecution of an Enemy, the Slanders of the Envious, a Prison, nor even a Condemnation that discompose the Mind: a Wise-man is proof against all that; Nothing but the inward Reproaches of Guilt can trouble the Tranquility he enjoys; but when

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when he is acquitted by his own Conscience, he is easie and satisfied amidst the severest Afflictions.

Thus Plato's Master, persecuted by Slanders, harass'd by a Cross Wise, imprison'd by the Faction of his Enemies, and condemn'd by unequal Judges, was easie in Irons, whil'st those very Judges had their Souls upon the Rack, for the injustice they had done to an honester Man than themselves.

The Crosses I have met with for these Fifteen Years past can hardly be parallel'd: I have lost all except a perfect composedness of Mind, which is inseparable from Innocence; My ill Fortune has left me nothing but my Constancy, and a Desire of making my Disgrace subservient to the Good of my Countrey.

Those we have begotten, are generally the most tender Objects of our Affection. Such Men as are industrious in raising great Fortunes, are less so for themselves, than in order to settle their Children in the World; They are solicitous to leave 'em Estates, but for me, whom misfortunes have robb'd of all perishable Goods, I can only leave instructions to mine, whereby they may gain a more solid and lasting Good than Riches.

Therefore I have fram'd several Dialogues between a Father and a Son, which contain such Lessons, as may make a Young Man attain those great Ends, he ought to pursue when he enters the World: and which, as I said before, are to make himself Belov'd and Esteem'd; leaving to Divines

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vines the Precepts which belong to Religion,
and which ought always to be the Basis of the
Conduct of a Man of Honour in the World.

These Dialogues were perus'd and approv'd
by several Persons of Distinction before their
first Publication; and the World has thought 'em
so Useful and Instructive, that the Two first
Editions being sold off in a very little time, the
Bookseller was encourag'd to publish this Third
Impression.

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THE
TRANSLATOR
TO THE
READER.

THE following Dialogues of Education were written by a Gentleman, whose Experience of the World had enabled to speak with Judgment. He had passed thro' the Two Stages of Life, Youth and Manhood, and was come to the Third, past Threescore and not entred upon Dotage; and by his Station in the World had had the Opportunity of Conversing with People of the best Quality, and at last had met with Crosses in the World: All which Qualifications are convenient to a Man that pretends to write upon this Subject. Speculation, without Experience, produces but very lean Doctrine; and Age, without having Convers'd with the World, and been Humbled by Repulses, makes a Man but austere Positive: But he that lives many Years, and is Employ'd in Business with different sorts of People, especially at Court, where Nicety of Conduct is essentially necessary, is, upon Retirement, able to speak better, and give truer Lessons for Behaviour than any other.

This was the Character of our Author, who by his Place of Financier, had occasion to transact a great deal of Business, and constantly to Play
a Game

The Translator to the Reader.

a Game at Court : Nor were his Natural Faculties mean, as appears by his Writings. But it must be acknowledg'd that if Sir W. Raleigh, Mr. Osborne, Mr. Walker, Mr. Lock, &c. had Written in the same Form, and descended to such Particulars, we should not have put these Discourses in English. But since none of our English Writers on Education have taken this Method, and that what is here taught is nevertheless necessary to be thought upon, (the Condition of the World as it is, as well as what it ought to be, being to be consider'd) we hope our Translation of it may be as acceptable here, as the Original was abroad, where it was Three times printed in Two Years time.

The C O N T E N T S.

DIALOGUE I. <i>Of the Knowledge of Men.</i>	Page 1.
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E R R A T A.

PAge 20. Line 5. instead of the *Anger*, Read, *his Anger* ;
p. 41. l. 4. r. *Couriers* ; p. 49. l. 18. r. *Nor to the Beauties* ; p. 50. l. 23. r. *For thou had caus'd two Passions*,
that but one ; p. 72. l. 24. r. *which is* ; p. 106. l. 14. r.
Magnificent Feasting ; and *honour with*, &c. p. 122. l. 7.
r. *Species*.

THE
A R T
O F
Prudent Conversation.

DIALOGUE I.

Of the Knowledge of Men.

ARISTIPPUS.

MY Dear Son, come with me to the end of this Walk, and sit down in yonder Arbour, where without Interruption, I shall have an opportunity to give you the Instructions I promis'd, in order to your Conduct in the World.

TIMAGNES.

Sir, 'tis along time since you made me this promise, and being now entring that great Stage, I shall be very glad to receive your Instructions, that what Part soever, Providence Pleases to Allot me, I may Act it as becomes your Son.

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ARI-

The A R T of **ARISTIPPUS.**

You have reason, my Son, to desire not to enter the World as a Novice: Since it often happens that the first Step we take in it prepossesses the minds of others, either for, or against us, and is, as it were, the Basis of our good or bad Fortune for ever. You are now Twenty Years of Age, and being Freed from your Pedagogue, 'tis fit you should learn the Conduct of a Man, and understand in what manner to Behave your self among the Infinite variety of Humours you will meet with, in conversing among Men.

T I M A G E N E S.

You will, dear Father, give me a second Life, and redouble my Obligations to you, if you please to Instruct me in this Important Science: And I shall answer your Kindness with most Dutiful Attention and Gratitude.

ARISTIPPUS.

Sit down then and Attend. A Father may bestow Three several Lives on his Child, *viz.* Natural Life, Education and Riches. Happy the Child, who with the Natural Life has receiv'd the Seeds of Virtue, and a Genius inclin'd to good! but this is not in the Power of a Father to give; and too many Examples are seen of Children, degenerating from the Virtue of their Parents, and by Infamous Riot, Polluting the blood of a long renowned Family.

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T I M A G E N E S.

Very true, Sir, for I have read that *Alexander* the Great was Father of a Son almost unknown to Posterity: And that *Augustus* had but one Daughter, whom he was forc'd to send into Banishment for Incontinence and Lewdness. However, methinks, for the most part, the Virtue of the Father descends to his Children, and those persons who seem to Degenerate, may well be suspected of being Begot by Men of less Merit, than those they call Fathers.

A R I S T I P P U S.

Your Observation is not unjust, and may be back'd by one of the Examples you mention'd; for *Augustus* divorc'd his Wife *Scribonia* by whom he had that Lew'd Daughter. But to return to what I was saying, the First Life a Father gives his Child, is this animated Body fitted with Organs, whose good or bad Disposition depends not on the Workman: Neither do *Riches* (which I account the Third Life) any more succeed the Father's Care and good Intentions; for, all his Prudence and Industry may be confounded, and his affairs ruin'd by unexpected Misfortunes: Therefore it is not always in the Father's Power to leave the Son an Estate. But the Second Life I mention'd, *viz.* Education and Instruction, whereby he may be made Capable of directing his Conduct in the World, is always in the Father's Power, either by himself, or proper Tutors; and is undoubtedly

the Duty of a Parent to bestow on his Son, as much as to bring him up to an Employment, or leave him a sufficient Fortune. Nay, more, for these may, and often do fail, but Virtue and good Sence always make a Man respected, and recommend him to Employments of the greatest Importance. Therefore, my Dear Son, Addict your self diligently to the Study of this Science ; let Virtue and Prudence be more in your Eye, than Wealth and Glittering Honour, and let the desire of acquiring a good Name here, and an Eternal Felicity hereafter, be abundantly more your Care, than the Ambitious Vanity of appearing like a useless Butterfly, that is forgot almost as soon as Born.

T I M A G E N E S.

Dear Sir, I own your goodness, and am fully sensible of the Truth of what you say ; Favour me therefore with your Instructions, that I may Demonstrate by my Actions what Reverence I bear to 'em. Give me, I say, Dear Father, that Second Life, and I will sit down with perfect Resignation in want of the *Third*, I mean *Riches*, which the unjust Malice of Fortune has depriv'd you of. But I thank the merciful and just God, all those Misfortunes did not shake that firmness and Tranquility of Soul that you are Master of, nor make you deviate from the Honour and Virtue you always Profess'd.

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ARISTIPPUS.

These are Blessings entirely owing to him, who raises and humbles Men, as in his great Wisdom he thinks Convenient; and whose admirable and over-ruling Providence, both chastizes and comforts 'em at the same time, in order to bring them to Salvation. But let us enter upon the main Busnels for which we are retired to this Place; and first of all let us consider *the end of Civil Society and Conversation*: Do you know what that is?

TIMAGENES.

I imagine the Principal end of Civil Society, to be the making ourselves belov'd and esteem'd by those we converse with.

ARISTIPPUS.

You have said it — For 'tis only Friends, and a good Reputation, that can make way for a Man, to raise himself to great Employments, or advance his Fortune in the World, which is the end of Human Actions. Now Friends are only to be got by a good and Prudent Conduct; for tho' it may be Argued, that the secret influence of the Stars, naturally causes Men to be more or less belov'd, or hated, thro' the Sympathy or Antipathy which they occasion in Mankind; Nevertheless, 'tis most certain, that a Man's Conduct, either good or bad, is able to Conquer that Natural Disposition: Insomuch, that if we take Pains, we may gain the Love of those who had an Aversion for us, and likewise, thro' Misconduct and Im-

prudence, incur the Hatred of those who were inclin'd to Love us. This you will better conceive anon, when I come to explain every Particular Virtue and Vice: Do you not know, that different inclinations proceed from different Tempers and Constitutions? Or, Are you unacquainted with what we call **Constitution**?

It is to studibus **T I M A G E N E S.**

I know the difference in Men's Constitutions, proceeds from the various Mixture of the Four Radical Humours, which are Determined to Predominate more or less, according to the different Combinations of Heat, Cold, Dryness, and Moisture, one of which always prevails over the rest, and that there is as great a Diversity of Tempers, as there is Variety of Faces.

THE LIVING OF **A R I S T I P P U S.**

You say well, the Difference of Men's Constitutions proceed from the different Mixture of those Four Radical Humours in their Body, and therefore there is a Vast Variety of Tempers: But the nearer equality of Portion of the same Humour there is in two Bodies, the nearer will the same Persons Approach in their Tempers; and therefore, tho' there are not perhaps in the World two Men that have exactly the same Proportion of Blood, Choler, Bile, or Phlegm, in their Bodies, yet there are many in whom these Humours are near alike Predominant. And as this Similitude of Humours causes a Similitude

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liitude of Affections, those two Men will Naturally Sympathize and Love one another; from hence proceed those Spontaneous Affections and Aversions, which Men have for one another, and which produce their Effects, when People meet together.

TIMAGENES.

'Tis easie to conceive that 'twould be to no purpose for me to have a Sympathy with a Prince, or a Minister of State, if I should never fee him. —

ARISTIPPUS.

Undoubtedly; But if there be such a Sympathy, and that Chance brings you together, be assur'd, that in a little Time you will go a great way with him; whereas, if your Constellations happen to be opposite, and if there be a radical Principle of Aversion between you two, you will find a World of Obstacles to Conquer, before you can gain his Favour.

TIMAGENES.

I shall henceforward wonder no more at those sudden Friendships, which are often Contracted between two Persons; neither shall I be surprized, to see that of two Men, who approach a Prince with the same desire of serving him, the same Virtue, the same Zeal, and the same Endowments; the one shall at first light intinuate himself into his Favour, whilst the other lingers in fruitless, tedious Hopes.

The ART of **ARISTIPPUS.**

'Tis also by the same reason, that it is in a manner impossible for any Body to be universally belov'd or hated: That the most virtuous, and best Men, meet sometimes with Persons that have an Aversion for them, and that the most Vicious and Profligate, find others that wish them well. Now since the main end of Civil Conversation is to make ones self be Universally belov'd; and as sincerely as possible, by those private Persons with whom we daily Converse, we must make it our Constant Study, to Second and Strengthen the Sympathy, which we find in some, and to Surmount the Indifferency or Aversion, which Nature has implanted in others.

TIMAGENES.

Then I find this Antipathy may be overcome.

ARISTIPPUS.

It may sometimes be so strong, that all the Endeavours one should use to Conquer it, would be in vain; But as Natural Aversions have different Degrees, so the generality of them may be resisted: But so much for that. Now the first thing you ought to do, to gain the Affection of those with whom you Converse, is to Study their Different Characters, that you may adapt your Conduct to their Humour: For tho' most Men Disguise their inward Inclinations, there are some general Notices of them, wherein we cannot be mistaken;

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taken; and if our Care and Application be never so small, 'tis no hard matter to discover, even thro' the Nicest Dissimulation, what may please or displease those Persons with whom we are daily familiar.

T I M A G E N E S.

Methinks the most Principal Distinction of what pleases or displeases, may be taken from the Difference of Age and Quality.

A R I S T I P P U S.

You must add that which is the chief of all, I mean the very Bottom of ones Temper; for a Man Born Covetous, will be so in all the different Periods of Age, and Degrees of Condition, and 'tis the same with a Spend-thrift. When therefore you enter into a Society, either of Life, Conversation, or Business, with any Man; you ought to Examine and Compare these Three things: 1. His Temper (or Humour) which is the Foundation and Spring of his Inclinations: Secondly his Age: And, 3. his Quality, both which modify his Temper, either by weakening or strengthening it. Follow me, Step by Step, in the Examination of these Three things, which will be the Subject-matter of the first Discourse.

T I M A G E N E S.

But is it possible to know the Temper of a Man, before one keeps him Company? Methinks 'tis by his Actions, that we know his Inclinations; and by his Inclinations, that we arrive at the Knowledge of his Temper —

A R I-

ARISTIPPUS.

Yes, to know him throughly— But in my Abridgment of Phisiognomy, I have given you Rules, which may supply you with general Hints and Notices, whereby to advance your Discovery. Now what I design to tell you here, is not so much to bring you acquainted with the several Tempers themselves, as to Teach you how to Distinguish 'em, that you may make your advantage of them, when you come to know what every Man is prompted to, by his Particular Temper.

IMAGINES.

I remember, that in your Treatise of Phisiognomy, you reduce the different Tempers to Four Particular ones, according to the Predominant Humours. For you call those *Sanguine*, whose Constitution is Moist and Hot ; the *Bilious* and *Cholerick*, are those who are Hot and Dry ; the *Melancholick* are Cold and Dry, and the *Phlegmatick*, according to your Rules, are Cold and Moist.

ARISTIPPUS.

There's always one of these Four Qualities which Predominates in Man, but more or les, according to the various Mixture of the other Humours ; you must therefore get acquainted with the Inclinations which are proper to every chief Temper, that it may be modified by the Mixture of the others.

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T I M A G E N E S.

Pray Sir, let us begin with the *Sanguine*, which seems to me to be the Noblest of the Four.

A R I S T I P P U S.

The *Sanguine* Man, is altogether for Joy and Pleasure, he loves Mirth and Raillery, Hates any thing that can make him Sad and Melancholy, and drives it from his thoughts as far as possible ; he flies from Business wherein he may find any Trouble, and ever seeks the easiest way, to arrive at that Tranquility which he has chiefly in view. He seldom Engages in any Quarrels or Disputes, out of Natural Love he has for Peace ; this makes him leave the Management of his Affairs to others, in whose Care he often reposes too much Confidence ; he easily believes what one says to him, because he will not take the Pains to Enquire into the Truth of it : He is good, affable, sweet natur'd, Humane, hates to do injury ; or if he should give offence, he is presently ready to acknowledge his fault ; nay, he forgets with too much good Nature, the Injuries that are done him, and keeps other People's Counsel better than his own : He is upright, equitable, compassionate to the Miseries of his Neighbours, Liberal, and never so well pleas'd as when he can do or acknowledge a good Office. To compleat his Character, he loves good Cheer, fine Cloaths, and all that makes an outward shew,

shew, or contributes to sensual Pleasures ; in all which he appears Noble and Magnificent according to his Ability.

T I M A G E N E S.

Methinks I could willingly joyn Friendship with Men of that Temper, because it agrees with mine better than any of the rest.

A R I S T I P P U S.

Such Men may be call'd the Soul of Humane Society, since they are certainly the most agreeable in Conversation, and the easiest to manage ; but on the other side, they are not the most useful Friends ; for, as they seldom make their own Fortune, 'tis not likely they should make that of others. And indeed, their being addicted to Pleasures, Pomps, and Raillery, together with their want of Discretion, their Carelessness, Openness, and Liberty ; all these, I say, do rather ruin, than make a Man's Fortune.

T I M A G E N E S.

But do you not think them more ready to do a Man a Service, than the *Cholerick*, who by the Heat and Driness of their predominant Humour, catch fire like Gun-Powder ?

A R I S T I P P U S.

The *Bilious* or *Cholerick* Man, Acts in all things with a wonderful Quickness ; he is Proud, Imperious, Vain, and Assuming : Obstacles do but irritate him ; and if he finds never so little Opposition in his Enter-prizes,

prizes, he grows terribly Impatient and uneasy ; his Resolutions are sudden, his Actions Precipitate, and, being full of Presumption, he either Scorns or Neglects to advise with others ; still flattering himself with Success in all he takes in hand, seldom foreseeing Difficulties, and never being well acquainted with them, before they happen. As he easily takes fire, so he is apt to offend with Indiscretion ; however, if we but let him understand that we have forgot the Injury he has done us, he comes presently to himself again, and is as ready to repair, by his Favours, the wrong he has done, as he was before to offer an Injury : When his Passion is upon the Fret, every thing offends him, and he then would fall out with the best Friend he has. The Familiarity with Men of such a Hot, Boisterous, and Quarrelsom Temper, is Dangerous, especially if the Violence of their Passion is still heightned by the Additional Fire of Love or Wine ; but in recompence, they embrace with Ardour their Friends Cause, and Prosecute their Interest, as readily as if 'twas their own : Yet they want Constancy in Friendship as well as in Love.

T I M A G E N E S.

You draw their Pictures so well, that it is no easie matter to mistake them ; but be pleas'd to give me a Character of the *Melancholy*, which seems to me to be very opposite to that you mention'd last.

The *Melancholy* Man, whose Temper is Cold and Dry, and who may easily be known by his Lean Face, and Pale or Sallow Complexion, his Black and very Dark Hair, thick Eye-brows, and Wrinkled Forehead, has generally a deep Understanding, and Solid Judgment, but is very Slow in all his Resolutions. He is often observ'd Meditating by himself, he is continually upon his Guard, thinking that one ever designs to Impose upon him. He is Covetous and Niggardly, because he ever fears to want. He is cunning and Malicious, speaks little, and most commonly in Ambiguous Terms, for fear of laying himself too open. He keeps with great reserve, his own Secrets, and that of others. He is obstinate in, and tenacious of, Opinions; and his Dissimulation is the harder to be discover'd, because 'tis manag'd with Prudence. He hates all manner of Raillery, nay almost all manner of Conversation, because he naturally Loves Solitude and Retirement. He will hardly allow any Body to be Familiar with him, and this is the reason why his Love is generally Cold, and Indifferent; and that he hates inveterately, nay sometimes upon very slight Provocations, which his Timorous Mistrusts never fail to magnify. This renders him as hard to be reconcil'd to those he has Injur'd, as to those he thinks himself Injur'd by; nay, when he seems

seems to be reconcil'd, 'tis generally the better to manage his Revenge; and when he gets the better of an Enemy, he Treats him with the utmost Cruelty.

T I M A G E N E S.

'Tis a general Rule in the World, that 'tis very Dangerous to trust a reconcil'd Enemy; but I conceive the Danger is much Greater with Men of this Temper; and therefore one ought always to be upon his Guard with 'em.

A R I S T I P P U S.

We shall speak of that in due Time — Now let us proceed to the last Character, which is that of the *Phlegmatick*.

T I M A G E N E S.

I think 'tis he whose Temper is Cold and Moist.

A R I S T I P P U S.

Right: And 'tis that which makes all his Actions yet heavier and Slower than those of the *Melancholy*; but as his Senses are in a manner Benumb'd and Stupefied by his Cold Moisture, he has neither Sprightliness of Wit, nor Malice, nor Distrust. He hears you without minding or understanding what you say to him: And as he is unacquainted with any way, but what he sees strait before him, so he is easily led where ever one pleases. If he has any distrust, 'tis only of himself, because he is sensible of his own unability, and by the same reason he suffers himself,

self, to be govern'd by those who have taken Possession of his mind, which like ground that no Body owns, lies open to the first comer. He never dares to undertake any thing by himself, both out of a fear not to succeed in it, and because he is unacquainted with the means to bring it about: This makes him Dull and Stupid in his Conceptions, Wavering in his Resolves, and timorous in the Execution: All his Passions are weak and slender; if he Loves, 'tis without Ardour; if he Hates, 'tis without Animosity: He is Cow-hearted, easy, supine, indifferent, little sensible, either of Benefits or Injuries, and very forgetful of both.

T I M A G E N E S.

This seems to me a very wretched Character.

A R I S T I P P U S.

And yet 'tis this which People are Glad to find in others, to make their advantage of it, because this is generally the Character of Fools and Bubbles. Thus I have drawn the Picture of the Characters, which you will find True in those, in whom any of these Four Tempers prevail over the rest; now as it generally happens, that when any of those qualities Predominate, tho' to never so High a Degree, yet, thro' a Thousand different ways, there is a Mixture of the rest, which occasions that infinite Variety of Humours, more or less resembling those Pictures, this Variety is no ways to be known but by Experience, and the Commerce of the World. But lay this

this down as a Maxim, that there is not one Man in whom one of these Tempers does not Predominate. The *Sanguine*, for Instance shall have a Tincture of *Melancholy*, and you will find in him a Mixture of the Strokes of both these Characters, more or less Distinguishing: Thus this *Sanguine Melancholy* Man, shall be ingenious with Sprightliness; Liberal with Prudence; bold with Conduct; affable with Discretion. If on the Contrary, the *Cholerick* has too great a Mixture of *Melancholy*, he takes all the Ill Qualities of it, as the *Sanguine* does all the good ones; therefore he shall be peevish and Morose; fond of, and obstinate in his Conceptions; false in his Dealings; Treacherous and Cruel in his Performances. And so of all the rest, just as it happens, in the Mixture of two Colours, which produce a Third that partakes of both: Now it is sufficient for you to have a Notion of the Predominant Qualities, to discover afterwards, by the Conduct of those with whom you, converse, both their Humours and Inclinations.

TI M A G E N E S.

I remember you told me, that these Qualities were either fortified or weaken'd by the Different Periods of our Age, and that every Period had a different Humour and Inclination. Be pleas'd therefore to give me the Picture of the Character proper to every Age.

ARISTIPPUS.

Altho' the Principal Character a Man has from his Predominant Temper, continues as long as he lives, nevertheless it is more or less mix'd

with the others according to his Age, since every Age has a Particular Quality essential to it. Therefore, as the Year is divided into Four Seasons, which have all different Qualities, the Life of Man may be divided into Four Parts of Twenty Years each. For the *Spring* by its Moisture Answers to the Phlegm, the *Summer* by its Heat, to the Blood; the *Autumn* by its Driness and Warmth to the *Choler*, and the *Winter* by its Cold and Driness to *Melancholy*. The first Twenty Years, which Answer the *Spring*, have more Phlegm, which appears by the Vegetation; the Twenty next, till Forty, make the *Summer*, and have more Blood, which is discover'd by Fecundity and Procreation; the Twenty others, till Threescore, are the *Autumn*, which is Hot and Dry, like *Choler*; and *Melancholy*, which is Cold and Dry, belongs to the Twenty Years following, from Threescore to upwards, which is the Winter of Man's Life. Not that the Temper is chang'd by passing from one of these Ages to the other, as that the *Sanguine* should become *Melancholy*, or the *Phlegmatick*, *Bilious*; but only every Age has a greater Mixture of the Quality which is proper to it, with that which Predominates in the person.

TI M A G E N E S.

Now I see the Reason why the same Man is more weak and careless, till Twenty Years of Age; more addicted to Pleasures, from Twenty till Forty, more imperious from Forty

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Forty to Threescore, and from Threescore to upwards, more Distrustful and Covetous.

ARISTIPPUS.

Since Men under Twenty Years of Age, have but little or no share in the Affairs of the World, 'twere needless to speak of them ; but we shall divide the Three other Ages into Virility, Maturity of Age, and Old Age.

TIMAGENES.

You call then *Virility*, that part of Life from Twenty to Forty.

ARISTIPPUS.

Its Beginning may be call'd *perfect Youth*, and its latter end, *Manhood growing to Maturity*. In this part of our Age, we are wilful, obstinate, and eager to satisfy our desire ; the Pleasures of the Body strike and allure our Senses with Violence ; and if we are never so little enclin'd to it by our Constitutions, we fall into Incontinence. But Inconstancy of Mind, whose Ardour continually passes to new desires, renders us so Fickle, and so Nice, that we are presently Cloy'd with Enjoyment, and disgusted with the same Pleasure, unless we can change its Object.

TIMAGENES.

Pray, does not this Inconstancy in a Young Man, proceed from his fiery impetuous Temper, which tosses him to and fro ?

ARISTIPPUS.

It partly proceeds from that boisterous Fire, and partly also from the faculty he finds

in satisfying new desires. 'Tis that same Fire that makes him Passionate, Exceptional, very tender as to the Point of Honour, and impatient of Contempt; but his inconstancy makes the Anger to be easily pacified. And because he never was yet acquainted with want, he is seldom guilty of Avarice, but rather imprudently lavishes his Estate, and launches out into Luxury, Profuseness, and extravagant Expences. Likewise his want of Experience and Knowldg of the Cheats and Tricks of the World, makes him more credulous, and less malicious and distrustful; and fill'd with a vain Presumption, he easily flatters himself with hopes of success in all he undertakes.

T I M A G E N E S.

But pray Sir, How do you reconcile the Inconstancy they have in respect of those they Love, with what I have read in a good Author, that there is no stronger Friendship, than that which is contracted betwixt Young Persons?

A K I S T I P P U S.

You must distinguish between Friendship and Love. A Young Man is inconstant in Love, because desire ceases with Enjoyment; but in Friendship 'tis quite otherwise, for the more favours we receive from a Friend, the more we expect to receive, and so our desire continues as long as our hopes.

TI M A G E N E S.

For my part, I thought the Friendships of Young People to be more firm and more constant, because they have less regard to their private interest, since 'tis interest which generally destroys Friendship; and indeed, How many Friends do we daily see fall out, when the least Interest comes in Competition with the Affection?

A R I S T I P P U S.

That may be one reason, tho' not the only reason: I told you, that Young People had a sort of Presumption, which made them undertake every thing with confidence, but it also consists in this, that they fancy to know all things, tho' in Truth they are often very ignorant; for the less a Man knows, the more he pretences to know, supposing there is nothing beyond the reach of his short sight, or narrow understanding; whereas a Man who has rais'd himself to the Top of Humane Knowledge, over and above what he knows already, he has a Glimpse of a World of things which he is sensible are beyond his knowledge; like a Man, who from the Top of a high Mountain, discovers a Thousand Objects at a distance, which he cannot well discern: This is the Reason why a true Scholar is never Proud of what he knows, and why a Smatterer in Sciences, is generally full of Contempt and Presumption.

I am surpriz'd to see you joyn *Humility* with *Knowledge*; for methinks, that all Scholars have a certain Air of Pride and Sufficiency, which often makes People despise them, and shun their Company.

ARISTIPPUS.

You ought to distinguish the true *Heroe* from the *Braggadocio*, both it point of Knowledge, and in the Trade of War; the *Heroe* in Learning is ever humble, thro' the knowledge he has of the narrow Bounds of Humane Understanding; but the *Braggadocio* Intoxicated with himself, has ever a foolish Conceit, which makes him fancy he knows all. To proceed, want of Capacity renders Young Men more easy to be mov'd to Compassion; because, supposing Men to be better than really they are, they are concern'd for their Misfortunes, without reflecting that these are often the Result of their Follies, and vicious Habits. Nevertheless, as to Magistrates, 'tis certain, that the Youngest are generally apt to be most Severe; because, being as little acquainted with the Corruption and Wickedness of Mankind, they are more lively touch'd with the heinousness of the Crimes that come to their knowledge.

TI M A G E N E S.

Thus the same cause produces two different Effects, that is, Severity in Judges, and Compassion in Private Men. But pray Sir, give me the Character of a Man, in full Maturity

turity of Age ; that is, from Forty to Three-score.

ARISTIPPUS.

In this part of a Man's Age, the Heat of the Blood is abated, but not extinguish'd ; the faults we have already committed, having made us more Prudent and Cautious, do not so lightly follow our own Opinion ; but rather love to advise with Persons, whom we think Capable to give good Counsel, and so proceed with Wisdom and Deliberation in our Undertakings. Our Mind is then less transported with Pleasure, our Senses less allured by it, and because we pursue it with less Ardour, Laziness renders us more constant, and Reason more reserv'd.

TIMAGENES.

So that by a necessary Consequence, we are then more discreet —

ARISTIPPUS.

As soon as by Experience a Man gets acquainted with the Malice of Men, he begins to be distrustful, and more upon the Reserve ; and knowing how hard Money is to come by, and what trouble attends the want of it, he becomes a good Husband, regulates his Expence, retrenches Superfluities, and thinks seriously on a Solid Settlement for his House and his Children, which now he sees growing towards Men : And as he begins to have a greater regard to private interest, (which is the most general occasion of Discord among Men) this Motive exposes him to break oft-

ne'er with his Friends, than when he was Younger.

T I M A G E N E S.

Then 'tis this Age wherein a Man ought to use his best Endeavours to settle in the World?

A R I S T I P P U S.

As this Age answers to the Season of *Autumn*, so it ought to produce, and make us gather the Fruits of our Labour, and Improvement in Youth; And indeed most Men get their Riches only from Forty to Threescore Years, and joyn in this Age whatever is good and Advantageous in the two former.

T I M A G E N E S.

I understand you — And conceive very well how the Labour and Study of Youth, and Manhood from Twenty to Forty, do but lay the Foundation of that Fortune which we raise between Forty and Threescore — But to gather good Fruit in this Age of full Maturity, we must take care the Blossoms of the Spring do not Miscarry.

A R I S T I P P U S.

This Age of Maturity, growing cold by Degrees, arrives at last at the Winter of Life, of which you ought likewise to know the Character, since Old Men, of all others, are the most difficult to manage. For having long convers'd with the World, and often-times experienced the Malice, Knavery, and Cheats of others, they are in a continual distrust, and never flatter themselves with

Success

success in any thing. Their Blood, which is not only grown Cold, but in a manner Frozen in their Veins, renders them cautiously fearful, and always supposing the worst of every thing, they have nothing present to their view, but the difficulties and ill consequences; which attend all Affairs; nay, often they put an ill Construction upon the most innocent things, and such as are done with the best intention.

T I M A G E N E S.

I find the Coldness of the Temper occasions their distrust: But is not this an Obstacle to that Friendship, which one would joyn with them?

A R I S T I P P U S.

Both their Hatred and their Love are Answerable to the Coldness of their Blood, and there are but few Old Men that can Love with Ardour; nay, there are none that can be capable of a constant Friendship, unless it be those who are born *Sanguine*, with a happy mixture of *Melancholy*. But the weaknes, common almost to all Old Men, is, that they won't be put in mind of Death; the more it draws near, the more is their Endeavour to avoid its Idea, and the more they desire to live. The reason of this, is, that we naturally desire those things most, which are the farthest from our Attainment; this is also the reason why Old Men are so exceeding Covetous, because, finding themselves incapable to get any thing by Labour, which is the Prerogative of the other Ages,

Ages, and growing every day more fond of Life, they covet with more Ardour what is necessary to support it, and for fear of wanting that, they never part with it but with great difficulty.

T I M A G E N E S.

If this fault be common to them, methinks, I have taken notice of another, which you have not mention'd, and that is, that Old Men are tediously Talktative. Pray, whence proceeds their Itch of Prating ?

A R I S T I P P U S.

You have Read *Homer*, and there you have seen that that Skilful Painter of the Manners and Characters of Men, in order to expose, and at the same time, give a Reason of the Talkativeness of Old Men, never makes Old *Nestor* speak, but he puts in his Mouth a long Preamble of some Old Story, generally very Tedious and Preposterously brought in. 'Tis therefore, the Remembrance of things past, wherewith Old Men's Memories are fill'd, which makes them Talkative, and oftentimes troublesom in their talk ; but we must take great care not to interrupt 'em, least we should provoke their Anger ; for they are easily provok'd, tho' their Passion be not violent, and seldom goes any farther than some High Words.

T I M A G E N E S.

But why does Obstinacy grow in proportion with Age ? For I am told, that most Old Men are Testy and Opiniated.

ARI-

ARISTIPPUS.

This Fault of being self-willed, and obstinate, which is observable in Old Men, proceeds from their Weakness, and a kind of Authority, which they think, Age gives them over other People; but in recompence, as all the Appetites ordinary to Men have abandon'd them, all other Passions are faint, and languishing in them, except the desire of Riches, which they retain to a violent degree, measuring every thing by their Gain, which is the only incentive that can set them upon Action.

TIMAGENES.

You told me before, that the Heat of their Blood was abated. — But how can they be *Cold* in their Constitutions, and *Vindictive* at the same time?

ARISTIPPUS.

Young People do sometimes Injuries out of a Bravado, but Old Men do them often out of a propense and fore-determin'd Revenge, with full intent to hurt those they Hate. And the same Compassion which in Youth, is the result of a kind disposition, is nothing but weakness in Old Men. But let this be laid down as a constant Rule, that those different Characters of Ages, ought always to be referr'd to the radical Temper, which determines the Inclinations. For a Man who is born Liberal and Magnificent, will indeed be less so in his Old Age, but yet he will never be Covetous; whereas, he who is born Covetous, not only will not be Liberal in his Youth,

Youth, but will grow exceeding Covetous in his Old Age. Therefore, to find out the true Character of a Man, we must joyn the Qualities of his Temper, to the difference which Age occasions in it, and not suppose that all Old Men are covetous, and all Young Men prodigal.

T I M A G E N E S.

You have but one thing more to explain to me ; that is, the difference of Man's Characters, by reason of their different Qualities.

A R I S T I P P U S.

That's what I will do before I end this Conversation. There are four things which Distinguish Men by their Qualities, to wit, Gentility, Riches, Favour, and Profession : These Four things are wholly distinct, and which have each its particular influence upon the Manners and Humours of People. A Man therefore may be either Noble, or a Plebeian, Rich or Poor, in Favour, or without Favour, in Employment, or without Employment ; let us now consider what difference each of these Capacities occasions in the inclinations.

T I M A G E N E S.

Let's begin, if you please, by that which is not in the Power of Man to bestow, and which he receives from Nature alone, I mean a Noble, or Ignoble Birth —

A R I S T I P P U S.

You must observe, that the Qualities, as well as Ages, have always, in respect of Manners, a necessary relation to the Temper, which they

they only modify, by the Character proper to each Quality. Therefore, the Quality does not determine a Man to Manners contrary to his Temper, but only it weakens or fortifies this Temper, according as it is conformable or opposite to that Quality.

T I M A G E N E S.

This I do easily conceive — Be pleas'd to proceed.

A R I S T I P P U S.

'Tis a great happiness for a Man to be Nobly born, but as this is an Adventitious Pre-rogative, we must never despise a Man for the want of it. This Quality imprints in the generality of those who possess it, a cer-
tain Character of Generosity, which is not so commonly found in the rest of Men; and this generosity inspires them with Ambition and Thirst of Honour. They therefore de-
sire Honour, because all Men are inclined to desire the Encrease of what they enjoy; and because Honour properly belongs to those of Noble Birth. But at the same time, this Quality inspires 'em with Pride, which makes them despise, not only those who are meanly born, but even those whose Family is not as Ancient and great as theirs.

T I M A G E N E S.

This was the Opinion of one of the An-
cients, who speaking of Pride, call'd it the Epidemick Disease of the Nobility.

Since this Fault is so general amongst the Nobility and Gentry, that Gentleman, who is free from it, does certainly merit the highest Commendations; whereas those deserve our utmost Scorn, who are continually Plaguing other People with the Story of their Pedigrees; for when all is done, is not this a tacit acknowledgment that they have nothing, but their Noble Birth to recommend themselves? Now as a Gentleman is desirous of Honour, so is a Plebeian addicted to self Interest, which makes him undertake any thing that's mean, provided it may turn to account. Persons of low Extraction, have generally a Sneaking Soul, and groveling Sentiments, insomuch, that tho' Nature had bestow'd an equal Mind upon a Gentleman, and a Plebeian, yet the knowledg they have both of their Origine, is a Curb to the one, and a Spur to the other, and so they Act differently, tho' with the same Character: I speak in general, and when all other things are alike on both sides. For as to Particulars, there are Gentlemen, to whom Nature has given the Soul of a Plebeian, as there are Plebeians who have the Soul of a Gentleman. Besides, Education it self, which is a Second Nature, is generally more refin'd in persons of Quality, than in the Vulgar, and gives the first a Lofty, Generous Spirit, whilst the latter entertains mean and groveling thoughts.

T I M A G E N E S.

Since Riches are as necessary to support a Noble Birth, as a Prop is to a Vine; Pray, tell me how the Rich and the Poor differ in Humour.

A R I S T I P P U S.

There are two sorts of Rich People: The one are so of a long standing, and by descent; and the others have enriched themselves: Again, of these some have got their Riches by degrees, and thro' a continued Parcimony; and others, from a poor Condition, have Jumpt, as it were, on the sudden, into an unexpected Affluence of all: Now these three sorts of Riches occasion different Effects according to the different Tempers.

T I M A G E N E S.

Pray, which is the Character of those who enjoy Riches by Inheritance?

A R I S T I P P U S.

If a Man be born Noble, and possest of Hereditary Riches, he has a Gate open to all Virtues; and tho' he were not Nobly descended, yet if he have a great Estate by inheritance, this will supply his want of a Noble Birth, and inspire him with all the Sentiments that are inseparable from it; And this the rather, because there is no Rich Man, but desires to be accounted a Gentleman; for Gentility seems to be nothing but a distinction from the Vulgar, from whom they are already distinguish'd by their wealth, which upon that account is reckon'd a degree of Nobleness by Cicero.

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T I M A G E N E S.

But why did one of the Ancients, when he describes Riches, reckon *Ingratitude, Revenge, Arrogance, Luxury, Ostentation, and Vanity*, among its Attendants?

A R I S T I P P U S.

These Characters belong properly enough to Rich Men: First they are *ungrateful*, because their Wealth raising them above the Poor, and giving them a sort of Dominion over them, they think that whatever Poor People do to serve them, is no more than their Duty, and therefore they forget the Benefits they receive. Secondly, they are *Vindictive*, because they have in their Hands the Méans to be reveng'd. Thirdly, they become *Arrogant*, because they are continually flatter'd by such as desire to have a share in their Riches. Fourthly, They let themselves loose to *Luxury* and *Ostentation*, because 'tis what distinguishes them from those who want the means to follow their Example. And lastly, they are *vain* in their Discourse, because they are fond of their Riches, and that 'tis a great pleasure to cry up what one Loves.

T I M A G E N E S.

I would commend them for it, if other People were equally entertain'd with hearing them talk of their Estates, fine Houses, Furniture, and Equipages, Dogs and Horses: But I think there's nothing so mortifying to those that are Poor, as to hear Rich Men

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speak of their Wealth ; and since Fortune has been unkind to the first, the latter ought to be so generous, as never to put them in mind of their wants, unless it be to relieve them.

ARISTIPPUS.

You say right ; but *Upstarts*, at least such as with Giant-steps, as the saying is, are arriv'd at the Temple of *Plutus*, and who from a mean, nay oftentimes servile condition, possess immense Riches, these *Upstarts*, I say never fail to be Insolent and Proud, because finding their Gold makes all Doors fly open before them ; that with it they may purchase Pleasures, Credit, nay Honour it self ; that whoever is rich, commands every thing ; and that a world of People, who formerly were above them, creep now at their feet, to gather, as it were, the Crumbs that fall from their Tables : 'Tis impossible, but that amidst this Plenty of all things, they should run into Insolence, and nice, and sumptuous Extravagance ; not only because Plenty breeds Luxury, but also, because by their Expence, they think they can assume an Air of Greatness, which serves to cover the Obscurity of their Birth.

TIMAGENES.

You make then a great Difference between the Upstart Rich Man, and him who is Wealthy by Inheritance ; I mean, as to their Manners and Inclinations.

ARISTIPPUS.

Yes, very great — Nay, there's a Distinction to be made between those Upstarts I just now describ'd, and those, who by degrees have got their Riches thro' good Management and Husbandry: For as much as the former are insolent, so much are the latter covetous, and sometimes abridge themselves even of Necessaries. Now to know the Characters of Men that are Poor, we must likewise distinguish between those who are born so, and those, who from a rich Condition, are fallen into Poverty: Those who were born Indigent, and never had either Courage, Wit, or Address, to get out of Misery, must of necessity have a vile, sneaking, fluggish Soul, and be without Spirit, insensible of Honour, and most commonly also inoffensive, and without Malice. But those who are fallen from a high state, preserve a sort of Pride even in their Misfortunes, which renders 'em incapable to bend under Upstarts: But because these are neither of them of any great Use in the Commerce of the World, there's no need I should entertain you any longer about them; only I must caution you not to offend them, for as Juvenal has it, *Those who have lost all, have yet a Sword left.*

TI M A G E N E S.

But shall I not find in those who are the Darlings of Fortune, and whom meer Favour has plac'd in the Besom of Princes and Great Men, the same Qualities which you assign to

distinguish Upstarts, who have got their *Riches* on the sudden.

ARISTIPPUS.

Their Characters are very resembling, chiefly as to their Pride: For in the Houses of Favourites, there is generally an Air of Haughtiness, observable even in their very Foot-men, as the same *Juvenal* says, That in his Time, Great Men's Houses were full of proud Slaves. However, there is this difference between Men of Favour, and the Mushrooms of *Plutus*, (if I may so call them) that the first shew more Greatness of Soul in their Carriage, are more desirous of what is call'd, solid Honour in the World, and much more active.

TIMAGENES.

Why do you say more active? Can any one be more so, than your Upstarts who swim in Riches?

ARISTIPPUS.

The desire of advancing ones Favour, Power, and Interest, with the Great Ones, renders the Ambitious much more stirring, than the greediness of Wealth does the Covetous. For Favour, being more envy'd than Riches, and more expos'd, to be got from us by Surprize, so it requires constant Action, and a greater Distrust and Vigilance to preserve it. When the Rich Man has got his Treasure, a strong Box, and a good Lock, are sufficient to ensure the Possession of it to him; But let an Ambitious Man's Favour, Authority, and

Interest, be never so great; yet a Look, a sudden Caprice, or a false Step, are sometimes able to deprive him of them. And as he is surrounded with such as envy him, nothing can remove his Uneasiness, he is in a continual Agitation to *Paree* at all, and cover himself on every side: Therefore, I have reason to say that the Man of Favour and Interest, is more Active than the Rich one.

T I M A G E N E S.

But can you indure those Airs, which Men of Power and Authority give themselves?

A R I S T I P P U S.

Much better than those of Men of Wealth, who on the sudden, have emptied the Mines of *Peru* into their Chests; for whereas these Upstart-Rich-men, give themselves Scornful Airs, which are both offensive, and displeasing to every Body; those of Men of Favour, are rather Great than Scornful; rather courteous and obliging, than imperious and presuming: But in recompence, the Hatred of Favourites is very Dangerous, their Injuries Violent, and their Friendship when lost, never to be regain'd, because they distrust more those they have offended, than those by whom they have themselves been injur'd.

T I M A G E N E S.

That is to say, that if these sort of Persons seem to enter into a sort of Reconciliation,

tion, 'tis only with design to lay a cunning Snare for those who trust them, and watch an Opportunity to Destroy them.

ARISTIPPUS.

That's the thing they generally Aim at: But besides that Variety of Humours, which spring from the foremention'd Qualities, there's another, which proceeds from the difference of Employments, which makes us take up some Characters rather than others.

TIMAGENES.

I think Employments may be reduc'd to Six, viz. The Church, the Army, the Court, the Law, the Finances, and Trade.

ARISTIPPUS.

Yes, provided you subdivide this last into Merchants, and Trades-men, whose Manners are very different. Moreover in all these various Employments we must distinguish Virtue from Vice; as for instance, the Character of a Virtuous Church-man, from that of a Vicious Priest; the Virtuous Ecclesiastick is Modest, Humble, Charitable, Sweet-natur'd, Humane, Compassionate, Circumspect in his Discourse, Prudent in his Conduct, Thrifty in his Expence, ready to do Good, Zealous for the Faith, and Truth, endeavouring to procure Peace, never meddling with the Affairs of the World; Patient, and easy of Access: Whereas the Vicious, is generally an Hypocrite, and consequently Envious, hard Hearted, Dissembling both in his Words and Actions, Covetous, and in perpetual Quest of more Perferments;

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always ready to do an injury ; using Religion as a Cloak to gratify his Passions, cunningly Sowing Dissentions to promote his own interest ; easily offended, and impatient of Injuries, never to be reconcil'd ; and who the better to procure himself a great Respect and Authority, affects an outward Severity.

T I M A G E N E S.

We have a Maxim in Philosophy, that the better the Body, which corrupts, was, the greater is the corruption ; and as nothing is better, & as one may say, more Venerable than a good Church-man, so nothing can be worse, more corrupted, nor more contemptible, than he who being call'd to that Holy Profession, abandons himself to wickedness.

A R I S T I P P U S.

The Soldier is both less good, and less wicked. He who governs himself by the dictates of Virtue is full of Honour, Plain-dealing, and Honesty ; he is Open, Liberal, Faithful ; but Proud, and Impatient of Injuries ; however, he is easily reconcil'd, and really forgets what he says he has forgotten. He, on the contrary, who in the Noble Profession of Arms, addict's himself to Vice, is Brutish, Quarrelsom, Deceitful, Vain, Merciless, greedy of Rapine and Spoil, violent in his Debauches and Excesses, and Treacherous and Cruel in his Revenge.

T I M A G E N E S.

And what have you to say to the Men of the long Robe ?

A R I

ARISTIPPUS.

The best way were to say nothing of 'em : But however, without giving them offence, I'll venture to tell you that the Good amongst 'em can never be sufficiently prais'd, nor the Bad sufficiently abhor'd. The Good Magistrate is Mild without Weakness, Severe without Passion, Merciful without Fear, Impartial, Upright, Unshaken in his Duty, Proof against the the Bribes, either of Gold or Pleasures, full of Honesty, Candor and Probity, effectual in his Words and Promises, always upon his Guard against Prepossession, which is the Bane of Judgment, giving his Ear both to the Rich and Poor with an equal Patience; to the one without base Complaint, to the other without Pride ; and never laying down that mild Gravity, which is essential to his Character. But on the Contrary the wicked Judge, who basely suffers himself to be brib'd, is generally severe to excess, that by this over-strain'd severity he may strike the greater Terror, and the more easily bring those to Composition, who stand in fear of him, which is the only Aim of his Politick Rigour.

TIMAGENES.

How Sir ? When a Judge is immoderately severe, is that a sign of his being Subject to Bribery ?

ARISTIPPUS.

Yes, a most undoubted one : For lay this down as a Maxim, that an incorruptible, and

impartial Judge Naturally inclines to Mildness, and Clemency ; the reason of it is, that excessive Rigour has something of Cruelty in it ; that Cruelty proceeds from Weakness, and Pusillanimity, and that a weak and pusillanimous Man is easily brib'd and corrupted. Gold and Pleasures, are the two Blocks that make him stumble. He is deceitful in his words, Haughty in his Deportment, Arrogant in his Answers, an Hypocrite in Religion, easily prepossess'd, always putting an ill, rather than a good, Construction upon every thing ; uneasy of access to the Poor, whom he despises ; and Cringing, and Submissive, to those whom he thinks Rich, or Powerful ; his Heart is double, his Promises deceitful, he imposes upon every body, sometimes affecting a Counterfeit external mildness with which he covers the stern malice of his Soul ; in short, he is Covetous, Hard-hearted, Cruel, merciless, and never Relents, unless he be brib'd.

T I M A G E N E S.

You describe to me a *Petty Tyrant* in a Gown.

A R I S T I P P U S.

You have hit upon his right Name : But now I must give you an Idea, of the Character of those who follow the *Court*. The *Courtier* is Civil, Kind, Insinuating, Politick, greedy of Honour and Glory, Subtle, Cunning, Deceitful, Husbanding his Interest, and never using it but with a constant Prospect to his Private Utility.

Utility. He is either neat or magnificent in his Habit, because he knows the outside, is almost the only thing that is taken notice of at Court. But at the bottom Courties are Covetous, and often Sparing enough at their Table, and other unseen Expences; they pretend Friendship to those in Favour, with Cringing and Affectation, but forget all their former Protestations to those that are in disgrace; they prudently dissemble the Injuries that are done them, but keep a deep sense of them in their Heart; and as they generally speak well of every Body, so they wait for an Opportunity to speak effectually to the Disadvantage of their Enemies, and therefore their Slanders are for the most part mortal, or very dangerous.

T I M A G E N E S.

Methinks you do not divide Courtiers into Vertuous and Vicious.

A R I S T I P P U S.

'Tis because they conceal their Vices so well, and make so great a shew of Vertue, that it is almost impossible to distinguish one from 'other. But let's pass to the * Financiers.

T I M A G E N E S.

I suppose you will make no Distinction amongst 'em.

A R I S T I P P U S.

Vertue is to be found in all sorts of Conditions; however, I think I may comprehend

* so those
are call'd
who manage
the King's
Revenues in
France.

bend all those Gentlemen under one Classis, wherein there are different degrees. You must then know that tho' the *Financier* should not be naturally interested, he would grow such in spite of himself, by conversing with his Brethren, the greediness of Wealth being the Master-Spring that sets them in Motion. He is Covetous, Subtle, Deceitful, Hard-hearted, when Money is in question ; making all things subservient to his Private interest ; less sensible of Honour than Profit ; submissive and cringing whilst Poor, arrogant and Proud as soon as grown Rich, Squaring his Faith and Honesty by his Interest, and never keeping his Promise but as far as he finds his own Advantage in it.

T I M A G E N E S.

Methinks you will find something like that Character in the Merchant.

A R I S T I P P U S.

There is a great difference between the Financier and the Merchant ; for as Knavery is in a manner inherent in Men of *Finance*, so Honesty is the Soul of Trade, and the Hinge on which turn both the Credit and Fortune of a Merchant ; However it does not follow that all Traders are honest ; no, there is amongst them the honest Man, and the Knave ; nothing can be more upright, more open, nor more faithful than a good, honest Merchant, whose word, is as good as ready

ready Money ; but as soon as he ceases to be so, nothing can be more Deceitful and Tricking. Merchants are generally without Pride, easy of access, little addicted to Debauchery, Parimonious, Open-hearted, easily reconcil'd, inoffensive, and Enemies of Quarrels and Law-suits; the Upshot of their Science is generally Arithmetick, the Knowledge of Gold and Silver, and the Price, and Quality of Commodities ; as for the rest, they are little Curious, and have less Ambition than Avarice.

TI M A G E N E S.

After so good a Description 'twould be difficult to mistake their Characters. But Sir, be pleas'd to conclude; I only want to know the Honour of the Tradesman,

A R I S T I P P U S.

The Tradesman is generally a Drunken, Rude Fellow, ready to do any thing for a Livelyhood, Envious of his fellow-Tradesmen, insolent in Tumults, and dejected before a Magistrate. Honour is a thing he has scarce heard of, Self-interest only being his Guide. However, I don't comprehend all of them under this Character, for there are some, whom their Vertues and good Natural Parts distinguish from the rest; and among whom may be found a sense of Honour, and an Esteem of Virtue, tho' not so frequently as in the higher Professions. This, my Son, is what you ought to know, before all things, at your first coming into the World, that

you

you may the better apply those Lessons, which I will give you for your Conduct, according to the Times, Persons and Circumstances ; which I mean to begin in our Second Entertainment ; so let us conclude this, for see yonder are our Friends, at the end of this Walk, let us joyn 'em, and take a turn or two together, and after Supper, I will entertain you with Preliminary Dispositions, which ought to Usher a Man into the World.

T I M A G E N E S.

How great are my Obligations to you, Dear Father, for your extream goodness ! And what returns can I make for the Pains you take in instructing me !

A R I S T I P P U S.

If Fathers are oblig'd by the Laws of Religion, Nature and Government, to instruct their Children, Children are no less bound to lend an attentive Ear, and a ready mind to the Documents of their Parents. I have given you the first Idea of the different Character of Men ; but this general Idea is but an inlet to the Study you ought to make of it, for acquiring a perfect knowledge of them. For to Dive into the Secrets of the Heart, is utterly impossible, since God himself says, that in making Man, he has Stamp'd a particular Character upon every Heart ; 'tis not therefore to be imagin'd that it is possible for any one ever to make a true and exact de-

description of all Hearts, and you can only be supply'd with general Notions of 'em, which you must work upon.

T I M A G E N E S.

It shall go very hard, if with the application, I shall bestow, I do not draw from what you have told me, a particular knowledge of the Men, whom I converse with; I will make it so much my business, that if I can't attain to the perfect knowledge of 'em, yet their Principal Qualities shall not escape me.

A R I S T I P P U S.

And 'tis certainly the greatest Advantage in the World, to know this Principal Quality: For you must know that there is no Man breathing, that has not one Virtue or Vice Predominant, to which he directs all his Actions; and this Virtue, or this Vice, which seems to be this Man's Fortres, is really his weakest Part; for when once this is discover'd, by the knowledge of this he is to be manag'd, and we easily gain the Ascendant over his Genius. This I will explain to you another time; till then weigh in your mind what I have already said to you.

T I M A G E N E S.

I can't express, dear Father, the just sense I have of your extraordinary goodness to me.

ARISTIPPUS.

I shall think my self well rewarded, if I find you draw the advantage from them that I desire, which I hope from your good Temper, and Natural Capacity, and the pleasure you ought to take in pleasing me. But let us walk, for I see Timantes has left his Company to accost us: Doubtless, he has some News to tell me: Let's meet him.

The End of the First Dialogue.

DIALOGUE II.

Of Decency and Affability.

ARISTIPPUS.

WE shall be more at quiet at the end of this Gallery, than if we joyn'd Conversation with those People who meet in these Walks, only to entertain one another with their Idle Politick Reflections. Therefore, my dear Son, let us leave these impertinent News-Mongers, Forming Sieges, Fighting Battles, Destroying Armies, making Alliances and Treaties of Peace, Settling the Nation, and Scanning the interest of every

very Prince at their Will and Pleasure.

T I M A G E N E S.

There's no Comparison between your Solid Entertainment, and the Frivolous Conversation of those walking Gazetts. Be so kind then, Sir, to continue to me those profitable Lessons, that you have begun ; I am ever ready to reap the Fruit of 'em, and to follow you where-ever you shall please to lead me.

A R I S T I P P U S.

What Paper have you there in your hand ?

T I M A G E N E S.

A Friend of mine just now lent it me, and the Account he gives me of it, makes me curious to read it. I find by the Title that 'tis one of those Fables, which are now so much in Vogue. The Subject of it is taken from two Statuaries, one of whom is very Skilful in his Art, and 'tother very Ignorant.

A R I S T I P P U S.

These sorts of Fables will be pleasant in all Ages : There are among the rest, five and Twenty of them ; with which the crook-

* *E*sop. ed * *Phrygian* diverted the Court of *Cræsus* ; and made 'em serve as an agreeable Vehicle to insinuate his instructive Morals. By the very Title you told me of, I am apt to think, that Fable recommends the Necessity of Instruction, and shews the advantages it gives over those, who have despis'd it ; since then, it has so near a Relation with what

what I have to say to you ; let us Read it before we begin our Conversation. It will perhaps, Furnish us with Matter ; and, I know, you love this way of Writing, that mingles Wit and Pleasure, with the Solidity of instruction, whence may be drawn most profitable Rules, both for Economy and Politicks.

T I M A G E N E S.

You have made it sufficiently known, by all those you have apply'd to the different Events of a War ; which put the best part of the Universe into Confusion. For my part, I am Ravish'd, when I find in the lively Paintings of these Fables, the *Roman Urbanity*, and a Grain of the *Athenian Salt*, that mixes a Solid Moral, with the acuteness of a Nice Satyr ; which instead of Biting and Cutting to the quick, only Tickles him, whom it designs to Reprove.

A R I S T I P P U S.

You have included, in what you have said, all that can render these little Pieces accomplish'd. Nothing is more insipid than a Fable, when it is not Furnish'd with all these agreeable Parts of which you speak ; but when it can comprehend them in its Natural Simplicity, nothing touches the Fancy with more Delight : But without further Description on what would carry us beyond our Subject, let us see the Fable.

A Fable

A Fable of Two CARVERS,
One SKILFUL, and the
Other UNSKILFUL.

By Mr. A. O. —

THE selfsame Meat may Nauseate or Delight,
The Cook destroys, or quickens Appetite
From the same Cloth, Taylors cut different Shapes;
This Cuts a Beau, and that a Jackanapes.
All on the Manner, the Success depends,
Which a free Air supports and recommends;
This is a Gift peculiar but to few,
And from the want of this, all Faults ensue;
More plainly in th' Example this appears,
Of these two different Artificers.
Lo ghad the Noble Arts their Heighth attain'd,
And in their Mother Greece Triumphant Reign'd;
Carving in Strength and Boldness, all excell'd,
Not to the Beauties of the rest did yield;
The Grecian Chizel's Fame, thro' all Lands went,
Not that all Workmen there, were excellent:
In every Country Asses do abound,
In every Art, Trade, Dress, the World around;
In Scarlet Coat, in Black, or Scarlet Gown.
Some thro' Neglect, thro' Dulness some are lost,
And some thro' Sloth, thro' Self-opinion most.
Some Strike at all things, and yet nothing Hit,
Misled by Shadows of their rambling Wit.

But to the Point —

Mentor, of all thse Carvers, was the best,
And the whole Art seem'd lodg'd within his Breast;
Humble his Thoughts, and Modest his Address,
And yet his looks deep Knowledge did express;

Quite contrary was the Brute Lycophron,
 The greatest Fop and Blockhead in the Town,
 Full of himself, empty of all Things else,
 Mighty in Words, He Talks, He struts and Swells ;
 Scorns to look down upon those thinking Fools,
 Who get true Fame by most unerring Rules.
 To Carve a Venus Mentor had design'd ;
 Ambition 'tother to the same inclin'd :
 From Paros Fine't Marble straight was brought ;
 On the same kind of Stone both Workmen wrought.
 Mallet and Chizel both alike they us'd,
 But different Hands, a different Work produc'd ;
 From Mentor's Strokes, a lively Venus came,
 You would have Sworn, so active was his Flame,
 The Marble and the Goddess we're the same.
 So wondrous like, it did ev'n Love inspire,
 And the Spectators burn as they admire.
 From Lycophron's rough Strokes a Minster rose,
 Deform'd in every Part, Mouth, Eyes and Nose ;
 In every Member disproportionate,
 And yet this Image mov'd with Scorn and hate :
 Lycophron's Statue Mentor's had out-done,
 For this had caus'd two Passions, 'tother n're.
 Their loss of Time, the Cazers now Lament,
 And with the Workmen, were to Pluto sent ;
 Hooted and Laugh'd at, by each worthless Tool,
 And still he'll not believe that he's a Fool.
 Every Man's a Carver, to whom Heaven,
 To Carve his Fortune, has a Chizel given.
 He who has Wit's a Mentor ; who has n're,
 Is like th' unhappy Blockhead Lycophron ;
 By Affability and Decency,
 We make our very Enemies comply ;
 Of humane Converse, these two are the Head,
 He who has these in all things must Succeed ;
 Whilst noisie Boobies, and the Brutish Slave
 Still meet with Scorn and Mock'ry from the Brave.

ARISTIPPUS.

This Fable is very pretty: And as I told you, may be well apply'd to those Instructions, I am going to give: For if it had been made on purpose, it could not have a nearer Relation to *Decency*, and *Affability*, which are the two first qualities that bespeak the good Opinion of others in favour of a Man who enters the World. Does not this Fable of those two Carvers, lively represent the Pictures of Two Men, one of whom accompanies all his Actions, his Air, his Discourse, his manner of Living, with a Decency that renders him agreeable to all those who converse with him; whilst the other, who Acts indecently, and rudely, like a Clown, is hated and despis'd by all Mankind? And as the Fable tells you, one succeeds in every part of his Work, while the other becomes the Laughing-stock of every Body?

TIMAGENES.

Indeed, I am extreamly pleas'd with his Witty Notion, when he tells me, that every Man is like a Carver, into whose Hand *Jupiter* puts a Chizzel, and gives him his own Fortune to Cut out.

ARISTIPPUS.

Which is as much to say, that every one, according as he excels in his Art, is the Carver of his Good or Bad Fortune: Or at least, for the most part; for sometimes all humane Prudence is confounded, and the Wisdom of a *Socrates* must suffer under the Violence or

Injustice that oppresses it. But without entering into the Moral, which would carry us too far, I take this Notion the Fable gives me, with a great deal of Pleasure, to entertain you to Day, with the first Dispositions with which I would have you appear in the World; because, they in the first Address, engage the Eyes of those with whom we begin an Acquaintance. For as in the Workmanship of a Statuary, before we enter on a particular Examination of the Exactness of every Line, we first observe if the Altitude of the Figure be Decent and Proper to the Design of the Workman: If the whole Piece be True in a just Proportion of the Parts, and if this Proportion be very exact in every Member: So at a Man's first appearing in the World, we observe first, whether he makes a Moderate and Decent Figure according to his Quality and Profession, and whether his first Address be agreeable.

T I M A G E N E S.

I suppose, Sir, You speak to me now, of what relates to the outside, which first strikes the Senses, and which frequently makes the more lively Impression.

A R I S T I P P U S.

As the Internal Senses conceive nothing, but thro' the Mediation of the External, which convey the Forms or Species of Things to the Mind, so this first Impression is of great importance; for the only Reason why we constantly dislike some Men, is, because

we dislik'd them the first time we saw them ; and because this untoward Impression which we have receiv'd of them, hinders us from making a further inspection into that which might have destroy'd it. But to our Purpose — As a Man is Compos'd of a Body and a Soul, so each of them has its outside.

TIMAGENES.

How Sir ! Has the Soul an Outside ?

ARISTIPPUS.

Yes : For tho' the Soul be all Spirit, without Figure or Dimension, yet has it a kind of an Outside, as well as the Body ; and 'tis this Outside which is visible to Men, and which after serves for a Veil to what we would conceal from 'em.

TIMAGENES.

Tell me then, I beseech you, Sir, what these first Dispositions are.

ARISTIPPUS.

They are reduc'd to these two Heads, *Decency* and *Affability*, which together Compose what we call *Civility*, and are the two Branches of it, of which one regards the Body, and 'tother relates to the Soul.

TIMAGENES.

Pray, Sir, be so kind, as by a just Definition, to give me a perfect Notion of these two Things, that I may be able to distinguish 'em.

ARISTIPPUS.

Decency, which I Assign to the Body, consists in seeking that Agreeableness, or rather the Method of Pleasing, by all means most

suitable to the Character we bear : And *A-
fability* is an external Expression of the kind
Sentiments, which we would perswade we
have internally for the Person with whom
we Converse, and which are explain'd by the
favourable Reception we give such as have
any Busines with us.

T I M A G E N E S.

These two Points seem to me to be very
comprehensive, and I doubt not, but they
will sufficiently take up the Time you design
to bestow on me this Night.

A R I S T I P P U S.

I'll endeavour to omit nothing of what is
included under 'em : Only, give me your
Attention. The advantage of a Handsom
Body, is a present, for which we are behol-
den to Nature, who treats us in this Point,
as She thinks fit, we being not Makers of
our selves ; and the Parents being altogether
blind Agents in the getting of their Chil-
dren : When a Man is so happy, as to be
Born with an agreeable Outside, he is there-
by more apt to make a more favourable Im-
pression on the Minds of others ; and if to
that outward Form, a Tincture of Virtue,
and an agreeable Genius be joyn'd, That Im-
pression is still more effectual.

T I M A G E N E S.

Your Opinion exactly agrees with *Virgil's*,
when speaking of *Eurialus's* Beauty, he says,

Gratior & pulchro veniens in corpore Virtus.

Which

Which may be thus Rendred.

Tho' outward Beauty wanting be,
Vertue is amiable and Fair,
But She more pow'rful Charms does wear,
When Form and Virtue joyn'd we see.

ARISTIPPUS.

You have exactly exprest the Poet's Thought. But tho' Beauty be a great Step to Agreeableness, yet it does not follow, that a Man Ill-shap'd and Deform'd, shoulnot attain to this Agreeableness; however, 'twill be much more difficult for him to gain it without it.

TIMAGENES.

Æsop, tho' crooked and mishapen, was he not the delight of *Cræsus*'s Court? Or did not the Witty *Eurimedon* without a Beautiful and Graceful Outside, make himself agreeable to a Monarch a Thousand times more judicious than *Cræsus*, and to a Court much more refin'd than that of *Lydia*?

ARISTIPPUS.

Both these ow'd that Advantage to the Excellency of their Genius and innate Vertues. Neither do I pretend to say, but that a Deformed Man may make himself agreeable in Spite of his Deformity; I only mean, that supposing their equal Virtues, the Handsome Man will sooner, and more easily gain People's Favour, than he to whom Nature has been unkind. But let our Out-

ward Form be what it will, we must procure our selves the Decency of the Body, which has reference to Three Things ; First, The Air, and Motion of the Body ; Secondly, The Habit or Cloaths, and Thirdly the Speech.

T I M A G E N E S.

But since 'tis not in our Power, either to have a Body as we would have it, or to change its Form ! What need is there of Lessons upon this Subject ?

A R I S T I P P U S.

I will not pretend to make a Crooked Man straight, nor a Cripple Walk upright. But let the Body be how it will, we must add Art to Nature, and give it an agreeable Decorum, which consists in what we call a good Behaviour ; and therefore the Posture of the Body, ought to be Genteel, without Affectation, Strait and Upright, without any sign of Pride ; Firm, without any constraint ; Free, without much Gesticulation ; The Feet well plac'd ; the Trunk of the Body well Set ; The Face open but with Modesty ; The Eyes Smiling without Wantonness ; The Access easy, without Cringing ; The Gate regular, without Waddling like *Polydamus* ; or without a *Spanish* Motionless Gravity, like that of *Sir Courly-Nice*, who scarce darēs to turn his Head, for fear of discomposing his Perriwig. But above all, you must carefully avoid all that looks like Grimace, and which gives the Face an unnatural Air.

TI M A G E N E S.

True: For I take Notice, that a great many People fall into ridiculous Affectations, and offensive Habits, only by endeavouring to make themselves agreeable. But will you be pleas'd to tell me, wherein properly *Grimace* consists?

A R I S T I P P U S.

'Tis an ill disposition of the Features of ones Face, whereby one renders it more deform'd and disgraceful than it is with its Natural Air. As when *Dorina* fearing to stretch her Mouth, does not open it enough to speak, or only sucks the Soop at the end of her Spoon; or when to make her little Pig's Eyes look bigger, she makes 'em look Wild with opening of 'em, and Rolling them awkwardly.

TI M A G E N E S.

I find then, you place in the Number of *Grimaces*, all manner of Affectations contrary to the Natural Air, as the wrinkling of ones Forehead, the knitting ones Nose or Brow, the Opening, Shutting, or Distorting ones Mouth in an unpleasant manner.

A R I S T I P P U S.

I do — in a Word, when we break the Linement, wherewith we are Characteriz'd by Nature, and use Contorsions which more properly belong to a Stage-Buffoon, whom we pay to make us Laugh, than to a Man who designs to make himself agreeable in Conversation: for any thing that adulterates

Na-

Nature, is displeasing ; nay even the imitating of those whom we endeavour to please, because imitation, or mimicking of their Faults, is a downright ridiculing of them.

T I M A G E N E S.

You blame then *Alexander's* Favourites, who affected to be Wry-neck'd, because that Monarch was so himself ?

A R I S T I P P U S.

That was a ridiculous piece of Buffoonry ; and yet not so ridiculous as that of his Father King *Philip's* Courtiers, who wore a Patch on one of their Eyes, because that Prince had lost one of his in a Battle ; Nor was the Flattery of some Men in the Duke of *Saxony's* Court, less Foolish, who stuff'd their Cloaths with thick Skins, that they might appear as Big-bellied as their Master, who was so burly, that he could not set at a Table, unless it were hollow'd at one end. All these are Extravagant Affectations, which serve only to make People ridiculous : But one of the chief Things which concerns the decency of the Body, and which is absolutely in our Power, is to keep it clean in every Part of it ; tho' without those Effeminate Niceties which shew more the Fop, than the Gentleman.

T I M A G E N E S.

I suppose you mean Paint, which some Men use.

They

ARISTIPPUS.

They ought to be ashame'd of those Effeminate. Nay, if Women themselves knew how much Men abhor their Paint, they would Banish it for ever from their Toilets ; but if we have much ado to bear it in that Sex, which ever bespeaks our Complaisance, is it to be endur'd on the Face of the Young *Abbé Polydor*, who bestows more time upon Daubing his Face, than upon Reading his Breviary, and who never goes to *Dirce's*, but with a Fresher Colour in his Cheeks, than that superannuated Lady puts on her self to cover the injuries her Beauty has receiv'd from Time. Avoid, Dear Son, Avoid this shameful Practise, and never Adulterate with borrow'd Colours, the Natural Complexion of your Face.

TIMAGENES.

You need not Sir, forbid me a thing which I abhor already, and cannot suffer even in other People.

ARISTIPPUS.

Now the chief Branch of Neatness and Cleanliness, is to take special care never to offend any way the Noses of those we approach. If a Man be so unfortunate, as to have in any part of his Body, the Principle of an ill smell, he must use all the helps of Art and Skill to eradicate it ; it being certain, that such a Defect, is in most Men, the effect of their Carelessness.

But do you think that such an imperfection may always be Surmounted?

A R I S T I P P U S.

With constant care the Disease may be allay'd, if not wholly conquer'd; but if it should not, if we be but acquainted with it, as generally we are, we must use Address to conceal it from others, not as *Rufilus* does, with Pastils and Perfumes, which never fail to pass for a Cloak to a secret Offensiveness, for according to our Friend *Martial*,

— *Non bene olet qui bene Semper olet.*
Whoever carries always Sweets about him, must needs have an ill smell of his own. The Excellency of Nature consisting in having no smell at all, as the pureness and goodness of Water consists in having no manner of Taste.

T I M A G E N E S.

But to return to that good Air of the Body you mention'd, (and which consists chiefly in a free, regular motion of all the Members, and a just Harmony of all their Parts) if a Man, had it not naturally, which way can he acquire it?

A R I S T I P P U S.

The Natural Air of the Body, proceeds from the jointing of the Bones, which make up the Machine, of which the Nerves and Muscles are the springs. There are some Men whose Bones are so ill joyned, and ill made, that they can never attain, that good Air.

Air. However, seeing they are generally so dispos'd, that Art can very much add to Nature, we ought by bodily Exercises to give an easie Motion to the Machine, and all its Springs, and by degrees, bring it to a better Disposition.

T I M A G E N E S.

I believe, Dancing, Games of Exercise, (as Tennis, Bowling, &c.) Riding the Great Horse, and Fencing, may very much contribute to it.

A R I S T I P P U S.

Certainly: Especially if we observe those who have a good, free, natural Air, as a Pattern to frame and correct our Actions by. But take great care not to imitate the impertinent Airs of a Player, or Stage-Dancer; for what pleases us on the Theater in *Wild-Air* or *L'Abbé*, would make a Gentleman Ridiculous in the Drawing-Room. Be not therefore like Fopling *Turpia*, who is always Dancing and Capering, or Supinely leaning his Head on one of his Shoulders, with his Back to the Chimney, and his Legs a Crofs; for such an affected Theatrical outside is no less offensive, than the being as motionless as a Statue.

T I M A G E N E S.

You have explain'd to me what concerns the Decorum of the Body, but Pray, be pleas'd to tell me your Opinion about Cloaths, which make up its chieftest and necessary Ornament.

A R I.

ARISTIPPUS.

What I told you just now about the Body, must also be understood of the Habit; for in neither of them, must you appear either as a Philosopher, or a Stage-Player.

TIMAGENES.

What Rule must I then follow in my Habit?

ARISTIPPUS.

Man at first invented Cloaths for meer necessity, and to defend his Body from the Injuries of the Air, to which Nature gave no innate Cover, as she did to the animals of the Field; thus Man stript those Beasts to cover himself, and afterwards, made that an Ornament, which in the beginning, he took up only to supply his Want; And Luxury being Crept in by Degrees, that Ornament is now become one of the greatest Expences of Life. The *French*, who are fickle in their Humour, and ever fond of Novelty, have gone beyond all other Nations, both in new inventions of Modes, and in the Nicety, Wantonness and Sumptuousness of Attire. Every Year, Every Season, nay, one may say, almost every Day, brings up a Fashion which surprizes and pleases at once, by reason of its being new, and the desire most Men have to distinguish themselves from the Vulgar.

TIMAGENES.

I take Notice, that our Eyes always conform themselves to the Mode, and that what-

whatever this Authorizes, is well and readily receiv'd.

ARISTIPPUS.

You say true: For I remember the Eye was formerly very well pleas'd with Sugar-Loaf Hats, whereas, they now look as ridiculous, as Doublets and wide, full Breeches trimm'd with a Load of Ribbons. Upon the whole Matter, the Mode is a Tyrant, whose Law and Caprice we must follow, without Philosophizing upon its Beauty or Ugliness, Conveniency, or Inconveniency: However, we ought to follow it without Fury, or going to the Extremity of it.

TIMAGENES.

This is what the Wife *Dorimont* meant 'tother Day, when he said, that he must be a Fool that invents Modes, and a Sullen Madman that will not follow them, when they are once establish'd.

ARISTIPPUS.

He spoke very right: And I have Laugh'd a hundred Times at the Whimsical Fancy of a certain Man, who wore broad Ribbon-knots in his Shoes, above Ten Years after every Body us'd nothing but Buckles. A Man must have regard to his Age and Profession, to go decently Cloathed accordingly.

TIMAGENES.

I conceive well enough, how a Suit of Cloaths that becomes a Man of Twenty, would look ridiculous upon one of Threescore; and that Gold-lace and Imbroidery on Blew or

or Scarlet Cloaths, which are a becoming Ornament for Souldiers, would make a Man of the long Robe pointed at.

ARISTIPPUS.

And so would a Colonel of the Guards be, if he went in a black Cloak, and a Band like an Alderman. You see therefore, that in this particular, a Man ought to conform himself to his Condition, and always have a regard to his Character. But to come to Particulars, you must take Notice, that Cloaths consists of Four Things, *viz.* First, Linnen, Secondly, Shooes and Stockings, Thirdly, Hat and Perriwig; and Fourthly, the Suit, or Coat Wastcoat and Breeches.

TIMAGENES.

Why do you make that Distinction, must not the same Rule be observ'd in ev'ry one of these?

ARISTIPPUS.

No: Because as to the first, we can scarce ever carry Neatness too far; for of what Age, or Profession soever a Man be, his Linnen can never be too Clean; Nay, 'tis the Cleaness of Linnen that will make an indifferent Suit passe. Not that I approve the foolish Extravagance of Points and Laces, I only commend Cleanliness, but not superfluity. This piece of Extravagance must be left to the Young *Marquis Dorilas*, Son to a Farmer General of the Revenues; to *Cleanthes*, who Treats of a Place at Court; and to *Handsom Paris*, who is going to be

Mar-

Married to a great Fortune: Those Gentlemen have their Reasons to go beyond plain Neatness; but as for you, without lashing into vain superfluities, which at long run beggar those that are fond of them, it will suffice you to wear the Finest and Cleanest Linnen: your Purse will afford.

T I M A G E N E S.

Methinks one can no more be guilty of Excess in the Second and Third Parts of Cloaths, than in Linnen.

A R I S T I P P U S.

You say right, for Shooes and Stockins can never be too Neat and Clean, nor too often chang'd; And you must Wear good Hats, and stick at no Price to have a Wigg made by a good Hand: Because, a Man that wears fine Shooes and Stockins, a good Hat and Perriwig, and clean Linnen, wants no Magnificence in his Habit, to make himself distinguish'd. I desire therefore your Habit should always be Grave, and Neat; the Stuff it is to be made of plain, but the Finest of the kind; the Colour and Trimming agreeable to your Age and Profession: But above all, let your Suit be nicely Cut, and well Made, without affecting the extremity of the Mode. for as the Face is the Mirrour of the Soul, the Habit is likewise a Sign of the inside; Superfluity in it shews either the Pride or Profuseness of him that wears it; Slovenliness, betrays a Lazy, negligent Temper;

F and

T I M A G E N E S.

I confess, as I was walking 'tother Day in the *Tuilleries*, I took the Marquis *Cleomenes* for a Mad-man, by his very Habit; and I learnt, that indeed his Mind was no less Extravagant than his Dress; of which I was sufficiently convinc'd, as soon as he came up to us, by his repeated bursting out a Laughing, to no manner of Purpose; and that which served to make him appear a compleat ridiculous Fop, was his Equipage and Liveries, the most whimsical and ill match'd that ever I saw.

A R I S T I P P U S.

I had almost forgot to speak of the Equipage and Servants, which make up as it were, a part of our Attire; and, if I may say so, of our selves. The first Lesson in this Matter, is, that a Man ought not to set up an Equipage, unless he be able to maintain it well. I know we live in an Age, wherein Men often derive their Merit from their Horses, and that the Knave rides it proudly in a Coach, whilst the honest Man trudges it afoot; that 'tis for that Reason, that a great many People starve themselves, to feed a couple of Animals that drag them along the Streets, and live miserably within Doors, that they may make a Figure Abroad. This is the rankest of all Follies; for before we think on superfluities, we must settle

settle all Necessaries, lest we should be oblig'd to become Knaves, to keep up the outside of Gentlemen.

T I M A G E N E S.

I conceive very well what inconveniences an Equipage draws after it, when a Man is not able to support it ; and therefore I'll never set up one, till I am able to maintain it out of my Overplus.

A R I S T I P P U S.

You will do like a wise Man : But if ever you are in a Condition to bear that Expence, remember, not to make your self taken notice of either by your Magnificence, or Stinginess. A Prudent Man, scorns the trifling Splendor of a triumphant Chariot, and the gaudy Pageant of a glaring Livery ; neither does he make himself les despis'd by an old batter'd Wheel-barrow, or tatter'd Livery. Both these Extreams must be avoided, and the Candor, and Modesty of the Master, ought to appear in the Plainness and Neatness of his Equipage.

T I M A G E N E S.

How would you have my Equipage to be ?

A R I S T I P P U S.

If you keep Foot-men, let their looks be Affable and Clearful, their Cloaths neat and grave ; let them be Civil, without Pride ; for a Servant is apt to think himself a part of his Master's Person, and generally imitates his Qualities ; which is the Reason, that even in Juvenal's Time, great Mens Houses were

full of insolent Slaves. Let your Coach be easie, neat, and plain ; your Horses strong, middle-siz'd, and well fed : in a Word, let every Thing speak its Master to be a Man easie in his Fortune, and plain in his Manners. For any Man that sets up an extraordinary Equipage, does it either out of Pride, or Folly, or with design to dazzle the Eyes of the World, and by a deceitful Outside, get into Favour at Court, or Marry a Fortune ; as, on the other Hand, when a Man keeps a tatter'd Equipage, 'tis either out of Indigence or Avarice, and 'tis dangerous to have either of these two Characters. This, dear Son, is the Decency that is to be observ'd in ones Cloaths and Equipage. I have Entertain'd you with these things, which are certainly Trifles, in comparis'on of what I have to tell you : But as a Lover officiously improves every little thing that can please his Mistress, so I will not omit instructing you about any minute Particular, that may conduce to procure you the Esteem and Favour of the World. Let's now proceed to the Decency of Speech, wherein there are Three Things to be observ'd, *viz.* First, The Tone of the Voice. Secondly, The Action or Motion that accompanies it; And Thirdly, the Terms we use.

T I M A G E N E S.

What can you say about the Tone of the Voice, since 'tis Nature that determines it?

ARISTIPPUS.

A Man cannot intirely change the Tone of his Voice, but when 'tis faulty, it may with Art, Study and Pains, be corrected ; as we see by *Demosthenes*, who corrected his natural Stuttering, by straining his Voice as much as he could, with little Pebbles plac'd on his Tongue.

ARISTIPPUS.

Pray, tell me which are the Defects of the Tone of ones Voice, that may be amended.

TIMAGENES.

They are Harshness, too great an Elevation, or speaking too Loud, Stammering, Stuttering, and Lisping. The *Harsh Tone* of the Voice is softned by using ones self to speak deliberately, and without eagerness ; for the more a Man speaks fast, the more his Voice grows Harsh ; and generally those who have that harsh Tone, are of a Cholerick Temper.

ARISTIPPUS.

Methinks Nature give us a very sensible Proof of it in this, *viz.* That the more a Man grows Angry, the more his Voice becomes Harsh.

TIMAGENES.

Your Observation is Just : As for the Elevation or Raising of ones Voice, it proceeds from an ill Habit one has taken to think he needs but speak louder than other People, to impose upon 'em the Necessity of believing what he says. This Fault is yet the more

insupportable, because it is always attended by an imperious Arrogance, and shews a Contempt of those one speaks to; and consequently, ought carefully to be avoided: Nay, 'twere sometimes proper, that those who are guilty of it, should have by them, (as a certain *Greek Orator* had) one that play'd upon the *Flute*, thereby to frame and lower their Tones, as soon as the heat of the Discourse should transport 'em. Therefore, dear Son, take Care always to keep your Voice within Moderation, according to its Natural Tone, and do no imitate those Eager and Foolish Disputants, who are not able to contain themselves.

T I M A G E N E S.

But when you bid me moderate my Voice, and always keep it within its natural Compass, you say nothing about *Monotony*, (or speaking in the same Tone) which I so much abhor.

A R I S T I P P U S.

'Tis indeed a considerable Defect, which I had almost forgot, and which one ought to take Care to avoid: For tho' Speech must not be Sung, yet ought it to be Numerous, or have a Cadence, in a soft insensible manner, varying the Tones to please the Ear, and striking with measured Proportions, of a secret Harmony, the Fibres of the Drum; whereas Harshness or Shriueness grates them; Exility or Smalness of the Voice does not stir them, and *Monotony*, by always striking

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the same Fibre, produces Tedium and Disgust. But to shun one Fault, you must not fall into another, as it happens when the Sprightliness and Fire of ones Fancy, and the Impatience of explaining ones Thoughts, occasion a confused Speech, and ridiculous Stammering, which is very fatiguing, and often hinders the Hearer from conceiving what is said to him.

TIMAGENES.

Your Stammerers are generally very talkative, and confus'd in their Conceptions; and I have often seen you in great Pain, in the Company of a Lawyer, whose Sense is as intricate as his Speech.

ARISTIPPUS.

Stuttering is another natural Defect, but more difficult to mend than the former; and tho' *Demosthenes* conquer'd it, it does not follow, that others will be as happy as he.

TIMAGENES.

Is there no Remedy for this Imperfection?

ARISTIPPUS

It may, in some measure, be helpt, by using ones self to speak little and deliberately, and beginning ones Speech by those Syllables and Words, that are most easily pronounc'd. For when the Tongue is once set a-wry, thro' the Pronunciation of a crabbed Syl-lable, it costs a Man a great deal of trouble to set it to Rights again.

Then there are but certain Syllables, which those that stutter, have a difficulty to pronounce?

A R I S T I P P U S.

There are only those which are form'd by a strong dashing of the Tongue against the Teeth, or by the two Lips violently parted, after they have been closely join'd, such as are the Letters P, J Consonant, or G, sounding like an J; because, Stuttering proceeds from a stiff Motion of the Muscles of the Tongue and Lips. Therefore to pronounce with ease, they ought to begin their Speech with Syllables that require but little Motion to be pronounc'd.

T I M A G E N E S.

You mention'd Lisping, as another Defect of Speech, which hinders the Clearness of Pronounciation.

A R I S T I P P U S.

I wonder there are some Women, nay Men, who instead of mending this Fault, (which its commonly nothing but the Result of an ill Habit) do often affect it, when they have it not. I pity Women that have it naturally, and I bear with them, out of a Complaisance due to their Sex; but nothing can be more disagreeable in a Man, than that ridiculous Affectation. This is what concerns the Tone of Speech, which ought to be Soft, Clear, Strong, Harmonious, and Moderate: Now I

must entertain you with the Outside that ought to accompany it.

TIMAGENES.

I suppose you mean Action, or Gesture.

ARISTIPPUS.

Right. But we must distinguish between one that speaks in Publick, and one that speaks in a Private Conversation: I shall only instruct you in this Place, about the Gesture which is necessary to the Latter; for as to the Action of an Orator, I have already given you sufficient Lessons in my Abridgment of Rhetorick.

TIMAGENES.

Pray, what's that you properly call Gesture in a familiar Discourse? For methinks 'tis a great Fault to use any Gesticulation in a private Conversation.

ARISTIPPUS.

Gesture is the Motion of any of the Parts of the Body, with which we accompany what we say, the better to insinuate it into the minds of the Hearers.

TIMAGENES.

But with what Parts of the Body must we accompany what we say? Must we imitate the *Italians*, who speak with the Head, the Arms, the Feet, nay every part of the Body?

ARISTIPPUS.

The Eye and the Hand are the two Wings of Speech, and whoever knows how to manage both when he speaks, gives his

his Discourse a certain Grace and Life, which it can never have without their Help. However, we must use them both, especially the Hand, with great Caution and Discretion; for, as an excessive boldness in the Eyes, easily degenerates into impudence, the immoderate Motion of the other, turns him that speaks into a Stage Player. As for the Eyes, the general Rule is, that in speaking, we ought to look upon the Person to whom we address our Discourse; not only because 'tis a kind of Disrespect to speak to a Man and not look upon him; but because the Eye being the Mirrour of the Motions of the Soul, it is convenient to observe by the Eyes of our Hearers, what effect our Speech works upon them, that so we may either proceed or recede, maintain or weaken what we have begun to say, according to the Encouragement, or Disincouragement he gives us by his Looks.

TI M A G E N E S.

But must we look in the same manner upon all sorts of People, when we speak to them?

A R I S T I P P U S.

By no means: For we ought prudently to manage our Looks according to the Quality and Dignity of the Person. If the Person be much above us, our Look ought to be extream modest, that by the humble, and submissive Motion of our Eyes,

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he may discover the Respect we have for him. If he to whom we speak be our Equal, or thereabouts, our Look ought to be accompanied with a certain smiling Freedom, to shew both the openness of our Hearts, and the Confidence we repose in him, and our desire that he should confide in us. But if the Person be below us, our Looks ought to be a Compound of Gravity and Mildness ; the first to keep him within the Respect he owes us, and the latter, to give him hopes of obtaining what he desires of us, and thereby engage him to an intire openness of Heart.

T I M A G E N E S.

I conceive these Rules to be proper, when a particular Occasion does not determine us to break them. For if, for instance, we had Reproaches or Expostulations to make to any of our Equals, instead of a smiling Look, I'm sure we ought to put on a severe one.

A R I S T I P P U S.

Most certainly : And you ought not only to distinguish the Subject Matter of your Discourse, but likewise the Genius of your Hearers ; because, if they be young, familiar, and free with you, and Lovers of Mirth and Pleasure, your Eyes must be extream cheerful ; but if you speak with precise, reserv'd Ladies, Old Grave Men, and Austere Persons, your Looks ought to be more severe, and less open.

T I M A -

That is to say, in short, that the Eyes ought to be the common Interpreters of the Minds, between the Speaker and Hearer?

A R I S T I P P U S.

Were it not for the Language of the Eyes, the most forcible Eloquence would often prove abortive; and a Man mov'd by any Passion conveys by those dumb Interpreters, some subtle Spirits, which stir up the Souls of others in their most sensible Part. Every thing languishes when the Eyes are languishing; and the Thunder of an Orator's Voice, is but an insignificant Noise, if it be not accompanied by the Lightning of his Eyes; the most tender Expressions can hardly penetrate to the Heart, unless an insinuating Look leads the way to it; and Pity is more the Result of those Tears we see another shed, than of the Recital of his Misfortunes.

T I M A G E N E S.

Then the Eye may be call'd, *the Soul of Speech.*

A R I S T I P P U S.

Certainly; And as for other Gestures, they are not only of less importance, but ought totally to be laid aside in a familiar Discourse: Or, if we use any Action at all, we must do it with great Caution and Moderation, for fear of falling into

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the Comical and Ridiculous Gesticulation of those *Italians*, you have mention'd, and of some of our *French* Nation. But the wise and solid Men amongst us, reject all these Gesticulations, and admit none but the Actions of the Eyes, and an insensible Motion of the Hand to accompany Speech.

TIMAGENES.

I fully understand how we ought to regulate our Gesture; the only thing I now want to know concerning Speech, is what Words we ought to chuse to express our Thoughts.

ARISTIPPUS.

Altho' the Nature of the Things we speak of, ought to determine that Choice, yet you ought to lay down this general Maxim, that the only End of speaking, being to make our selves understood; so we ought always to use the most plain, clear, intelligible Terms and Expressions, and carefully avoid obscure Ambiguities, Cramp, and high-sounding Words, which certain People affect to shew their Learning; and Cant-Words, and mean Expressions. You ought also always to avoid Smut in your Discourse; Nay, when you speak before Ladies, or Persons to whom you owe Respect, you must never let fall any ambiguous Word, which may produce a Bawdy Idea. Leave those sinutty and dangerous Double-meanings to Drolls and Buffoons.

soons: Our *French Tongue* is the most modest of any Language in the World; and the greater is the Nation's inclination to the thing it self, the less she suffers its Idea to be express'd by Words.

T I M A G E N E S.

I meet sometimes with People who are guilty of another Fault, which is, that in a familiar Conversation, their Speech is as formal, as if they were reading a Piece of Oratory.

A R I S T I P P U S.

Oh! How ridiculous and tiresom those People are! This is exactly the Character of the starch'd Coxcomb *Philidor*, who bids you *Good-morrow*, with a round numerous Period, and murders you with his long-winded *Ciceronian Phrases*. But this is not the proper Place to instruct you how to frame your Discourse; we speak only here of the external Decency of Speech, and I shall only take Notice of three Faults that ought to be avoided, and which a World of People are Guilty of, especially young Men, who, like You, have yet but little Experience.

T I M A G E N E S.

Pray Sir, which are those Three Faults?

A R I S T I P P U S.

They do not regard the Terms and Expressions; and tho' I could refer them to another Entertainment, yet because they offend Decency, I am willing to take Notice

Notice of them in this Place. The first is, the *Interrupting* a Man that speaketh, either to start a new Question, or only to answer him, before he has made an end of his Discourse.

T I M A G E N E S.

How well you hit the Character of *Simonides* the *Physician*! He will not suffer a Man to joyn two Periods together; nay often, not make an end of one; and when he has once interrupted you, he leads you about within the Labyrinth of a Thousand frivolous Digressions, and forgetting himself, which way he enter'd into Discourse, he cannot find the way to get out of it.

A R I S T I P P U S.

This of all Faults is the most impertinent; for when all is done, a familiar Discourse is not like a Sermon, where all are Hearers, whilst One only utters what he pleases. In Conversation, every one has a Right to speak in his Turn; now if you interrupt a Man to speak of something else, 'tis a great Contempt; and if it be only to answer him before he has fully explain'd himself, 'tis a piece of Presumption, which often renders you ridiculous, because it my frequent happen, that you have not at all understood the meaning of him that spoke. The second Fault, is speaking whilst another speaks, which is very ordinary in Women, and some talkative Men.

T I M A G E N E S.

This is young *Medor's* Fault: For if a Man begins to speak, he opens as soon as he, and never leaves off speaking till the other holds his Tongue, whilst a Man is almost murder'd by the eternal Talk of both, without being able to understand what either of 'em says.

A R I S T I P P U S.

That's the common Effect of that Fault. Now the Third is, that of some whimsical People, who without attending to what we say to them, never make answer but to their own Thoughts. In these Three Faults, there is an Indecency which you ought carefully to avoid, and therefore you must patiently listen to him with whom you are speaking, till he has made an end of what he has to say: Cease to speak as soon as you hear another begin, altho' he were guilty of a Fault in interrupting you; and answer precisely to what the others have said. Moreover, leave affected, bombastick Expressions to Pedants, and speak as you are taught by Nature, with plainness and brevity; In short, use compact Periods, made up of strong and just Expressions.

T I M A G E N E S.

I am now fully instructed in the *Decency* which is to be observ'd, as well in relation to the Body, as in reference to the Habit and Speech. Pray, be pleas'd to go

on

on with the other Point which you comprehend under what you call *Affability*.

ARISTIPPUS.

You know that in all Virtues there are two Extreams to be avoided, *viz.* Excess and Defect. *Affability*, which is the fundamental Virtue of one who would gain Friends in the World, may sometimes have both; its Defect engenders a Sort of Wild Rusticity; and its Excess degenerates to an inconsiderate profuseness of Cringing, nay, oftentimes, troublesom Submissions, which serve only to make a Man despis'd.

TIMAGENES.

Pray, What's then properly that *Affability* which is the Soul of Civility?

ARISTIPPUS.

'Tis a humane & kind Reception, manag'd with Prudence & Distinction, which we give to those with whom we converse; I say, manag'd with Prudence and Distinction, because nothing can be more impertinent than those Fops, who prostitute their undistinguishable Civilities to the first Comers, and pay as much Respect, and make the same Protestations to a *Valet de Chambre*, as they do to his Master.

TIMAGENES.

Have not you in your Eyes the Cringing *Demophilus*, who bows as low to the Footman of a Minister of State, as to the Minister of State himself?

ARISTIPPUS.

Never be guilty of this undistinguishable Affability ; but measure your kind Reception, your Salute, Honour and Caresses according to the different Objects ; give to all, but with Proportion, outward Signs of your Good-will ; and by all manner of engaging ways, insinuate your self so far into their Minds, that they may repose an intire confidence in your Affection ; For as Love is both repaid and engendred by Love, as soon as a Man thinks you sincerely his Friend, he will certainly be yours ; which Sincerity of your Friendship you can never perswade him of, nor confirm to him, but by a kind and favourable Reception, accompanied with an open Look, a great deal of kindness, and a abundance of Patience. For one of the chief Parts of Affability is patiently to hear those who have busines with us, and to answer them favourably.

TIMAGENES.

I was told that there were lately in the Ottoman Empire Two Grand-Viziers, Father and Son : That the Father had never made the Fortune of any Body, and yet was universally belov'd ; and that the Son, on the contrary, had preferr'd Ten Thousand People, and nevertheless had a World of Enemies ; which difference was ascrib'd to the only, viz. That the Father was the most Civil and Courteous, and the Son the Roughest and least affable of all Mortals.

that the one heard every Body with Patience, and answer'd with mildness, tho' he never kept his Word, and his Promises were only Words of Course; whereas the other, tho' a Man of his Word, and effectual in his Promises, never gave Attention to what a Man said to him, but to take him up with a stern imperiousness: So that every body lov'd the Father, tho' they were deceiv'd by his fair Words; and those very People hated the Son, who receiv'd good Offices from him.

ARISTIPPUS.

You see by that very Example, the effects of Affability: I was my self acquainted with those two Viziers, when I had Business at the Port; the Son would certainly have been an accomplisht Minister, had he but known this Truth, That the more a Man is rais'd to great Employments, and Intrusted with the Management of publick Affairs, the more he ought to be easy of Access, hear with more Patience, and answer with more Mildness; for the only Thing that rendred him odious to those very People, whom he had oblig'd, was his insupportable Bluntness and rough way of receiving People. The reason of it is plain: All Men are fond of the Praises of the Great, and cannot bear their Repulses, not only upon account of the Person who receives them well or ill, but because of the good or bad Effect which their Reception works on those that are Witnesses of it.

For my part, I confess, I had rather be kindly receiv'd, and obtain nothing, than obtain what I desire, after having met with a scornful Repulse in Publick.

A R I S T I P P U S.

This is not altogether the Genius of the Court, but rather a true Natural Sentiment; for every Man passionately desiring to be thought to have a share in the esteem of those above him; If the great Person we approach, entertains us kindly, we feel a Secret Pleasure within us, not so much, because of the good we expect from him, as from the Respect and Favour it gains us in the minds of others; On the contrary, his blunt Denials make us inwardly Mad, because Men being naturally inclin'd to judge rather ill than well of their Neighbours, those who see us repuls'd are presently apt to despise us for it; Therefore a Wise Man, who has any Expostulation to make, or any heard Thing to say to another, ought to forbear doing of it openly because an injury receiv'd in publick is never to be repair'd, and creates irreconcilable Enmity; Whereas a Man may forget what is said to him in private, because he thinks he has no influence upon his Reputation abroad.

T I M A G E N E S.

Then, I suppose, you'll inferr by a necessary Conclusion from Contraries, That if we have Favours to grant to any body, or an

Wh

willing to shew him our good intentions by a kind Reception, we ought to do it in publick ?

ARISTIPPUS.

Yes certainly : Because, by this means, we double his Obligation to us.

TIMAGENES.

But don't you think, 'tis only to make a shew of their Power and Authority, that the great ones repulse and insult publickly those they have a mind to mortify ?

ARISTIPPUS.

Yes : Because they are so giddy with their Fortune, and so blinded by Presumption, as to think themselves so much above the rest of Men, that they may impunely offend 'em. But they lie under a great Error, for the more high and lofty a Building is, the more Props it wants to be kept up ; and the more easy it is to be shaken. An obscure Fellow, of the very Dregs of the People, is sometimes able to be the first Occasion of a great Man's downfall ; just as the least Rat in *Egypt* kills the biggest *Crocodile*, when he fastens upon him on his weak side. For we must take this for granted, that all Men have their weak sides ; and therefore, we never ought to despise the Resentment of our inferiors ; because, the less we fear it, the more it is dangerous.

TIMAGENES.

But, Sir, because one of the Mobb might hurt me some time or other, must I ther

fore stoop so low, as to receive him as kindly as one of my Equals ?

ARISTIPPUS.

You mistake me ; for I do not mean, that when you speak to your inferiours, the kind Reception, which I desire you should give them, should make you forget who you are ; but your Affability ought to be accompanied with a Gravity suitable to your Condition, that you may always keep them at a Distance, and within Submission

TIMAGENES.

You mean, I suppose, that as true Harmony consists in the judicious Union of the Flat and Sharp Notes ; so likewise in the Reception we give to any Body, we ought discreetly to mix Mildness with Severity, that we may neither discourage those who have Business with us, nor debase our selves before our Inferiours.

ARISTIPPUS.

This is what you ought to observe in the Reception of those that have any intercourse with you. Now I Proceed to what the World calls *Compliment*, which is a Branch of Affability.

TIMAGENES.

Pray, Sir, What's properly to be understood by the Word *Compliment* ?

ARISTIPPUS.

A Compliment is a short and comprehensive Expression of the Esteem and Friendship we profess for those to whom we speak ; the end of which,

is to make them believe, that our Tongue expresses the Dictates of our Hearts, the better to engage their Confidence in us.

T I M A G E N E S.

Why then has our Witty *Eugenius*, defined that Demonstration of Friendship; *An agreeable Lie which serves for a Net to catch Bubbles.*

A R I S T I P P U S.

He has hit the matter right enough, Since not One Compliment in Ten, but what is a verbal Expression of what the Heart never thinks of: This is a sort of Trading in Bristol-Stones, of which we must make all the advantage we can. Now to instruct you how to manage it well, I must observe that Compliments have likewise two vicious Extremes, and therefore in the use of them, you ought to keep to a Decent Middle, suitable to the Quality of the Person to whom you Address; the Circumstances of Time and Place, and the Business in hand. Above all Things, never use long-winded Compliments, made up of high-sounding, numerous words, and affected Periods; Simplicity and plainness, being the qualifications that can make a Compliment find admittance to the Belief of others, because it ought to appear to proceed rather from the Heart, than from the Wit, and make a quick Impression by lively and concise Terms; whose end is to testify our Respect, Duty and Esteem to our Superiors; our Friendship and Cordiality to our

Equals ; or our Benevolence, Kindness and Favour to our Inferiours ; to all, in general, a great Desire of doing them Service, and a deep Sense of the good Offices they have done us. This is the End and subject matter of Compliments.

T I M A G E N E S.

Is there any particular mark whereby the false Compliments of a Cheat, may be disting'ish'd from the real and sincere Professions of an Honest Man?

A R I S T I P P U S.

An Honest Man is generally more reserv'd in his Compliments, because he speaks as he thinks, (and most commonly we have but indifferent Thoughts of our Neighbours) whereas a Cheat is lavish of Compliments. But to speak the Truth, the Vizor we use on this Occasion, is so like the Face, that the most discerning are apt to mistake one for 'tother; besides, Men are so full of Self-love, and so conceited of their own Merit, that 'tis no difficult Matter with so fair a Bait, to make them Bite at the Hook. Therefore the chief Address to make a Compliment succeed, is to know the weak side of the Person it is made to ; for all Men have their weak sides, and the great ones yet more than the Vulgar, and when this feeble Part is dilcover'd, 'tis that we must cunningly begin to ply with our Batteries.

T I M A .

T I M A G E N E S.

I conceive well enough, that if a Man should Compliment a General of an Army, for his Devotion, and a Bishop for his Courage, he should grossly mistake his Text.

A R I S T I P P U S.

Right: But on the contrary, *Damon* is bewitch'd with Poetry, and thinks he makes better Verses than *Homer*, *Virgil*, or *Dryden*; a gentle Touch on that String, will tickle him more than if you should cry up his Probity, his deep Knowledge in Politicks, the great Number of his Friends, or his amorous Conquests. *Sophron* thinks himself a great Statesman; He wonders and Complains at the same time, that he is not employed by the Government: Tell him you admire his Penetration, and the Fish is in your Net. Young *Floridor* sets up for a *Beau*, and fancies all Women Sigh for him: Do but commend his fine Teeth, soft Hand, fair Complexion, fine Wiggs and Cloaths, his Gallantry, and Love-Conquests; he is presently caught, and you will please him much more than if you should flatter him about his Natural Parts & Literature. Thus 'tis that Compliments are well receiv'd, because 'tis an easy matter to perswade a Man that we believe that of him, which he already believes of himself.

T I M A G E N E S.

But, Sir, are not these sorts of Compliments a kind of Cheat?

A R I.

A R I S T I P P U S.

Your Reflection I could scarcely allow in in the Mouth of a *Cynick* Philosopher, such as our Divine *Shakespear* has represented in his *Timon of Athens*; For as a Man may have Principles of Honour and Probity, and at the same time some weakness or other, the tickling of him by his sensible Part, cannot be accounted a Cheat; since by this means, we insinuate our selves into his Favour, and yet retain an Esteem for his real Virtues. *Damon* desires we should commend his Poetry, and whoever denies him that Praise, incurs his indignation; well, since he is a Man of Honour, and a true Friend, let us allow his Verses to be good, and we shall gain the Friendship of a Man, in whose Power it is to serve us.

T I M A G E N E S.

But is not there a sort of Men, so divested of Self-love, and so cautious of the snares of Compliments, that instead of ingratiating our selves with 'em that way, we do but make 'em distrust us?

A R I S T I P P U S.

Such Men are scarce, nay, very scarce: But, because there may be found some, when you meet with them, you must speak with *Candour* and *Ingenuity*, and never use any Compliments, but where Custom has made them an indispensable Duty: The only Thing that you can make a Compliment run upon when

you

you have to do with these Men, is either a service you have receiv'd or expect from 'em, or a service you mean to do them; and this too, must be done, without any Affectation of studied words. But 'tis not enough to know how to make Compliments, unless we know also how to answer them. Now you may easily judge from what I have said, that whoever receives a Compliment ought to set a Guard upon his weak side, and endeavour to prevent the surprizes of Self-love, that he may not fall into the Snares of his Flatterers; but if the Compliment runs upon the Acknowledgment of a Service receiv'd, we must not applaud our selves for it, nor magnify it beyond what it really is.

T I M A G E N E S.

But must one imitate *Nicander*, who being Complimented for a Service one had receiv'd from him, answer'd he had done no more, than what he would have done for any Body else?

A R I S T I P P U S.

This was a Coxcomb's Answer: Since 'tis destroying a Mark of particular Affection, and Esteem, by confounding with the Publick a Person we have oblig'd, and who thinks himself Distinguish'd from the Rest, by that Piece of Service. Therefore when we receive Thanks from any Man for a Service done him, instead of giving him the ill opinion of us, that we would have done as much for another, we ought on the contrary, to make him

him sensible, that what we have done is nothing in comparison of what we wish we might do for him ; and that we have done it out of a particular Esteem and Zeal due to his Merit ; without seeming to take any manner of Pride in it, nor expecting any Return for what we have done.

T I M A G E N E S.

After you have instructed me about Compliments, which make up a great part of *Affability*, were it not also proper to speak of another Thing, which sometimes supports it, and sometimes destroys it.

A R I S T I P P U S.

Don't you mean *Raillery*, and *Jesting*, which are accounted the *Salt of Conversation* ?

T I M A G E N E S.

Yes, Sir.

A R I S T I P P U S.

You do but prevent my Design of ending this Dialogue with that ; Compliments as I told you before, are the Soul of Affability : Now Raillery is directly opposite to Compliments, and yet its pretty Turns and Jests make up a part of Affability ; that is, when Raillery is extream Nice, delicate, manag'd with Discretion, always running upon something that's pleasant, and never upon what's offensive ; otherwise a Jest is a dangerous sport, which tho' it tickles the Hearers for the time present, yet often does great Harm to him that makes it.

T I.

T I M A G E N E S.

Yet it must be allow'd, that were it not for Raillery, most Conversations would be as dull and tedious, as those in the *Grand-Cyrus* and *Clelia*: For as Nature has endowed Man with the Faculty of laughing, to suspend the Melancholy Thoughts which Serious Busines create in him: So it seems, that nothing is more agreeable to Nature, than what is most effectual to provoke Laughter; and This the Salt of true Raillery and Nice Jests never fail to do.

A R I S T I P P U S.

This Name of *Salt*, which you give to the nicety of Jesting, ought to put you in mind to use it with great Discretion and Judgment, only to season Conversation; lest instead of being accounted Affable, you set up for a *Buffoon*, which of all qualities is the most unworthy a Gentleman; for 'tis impossible for a Man to be always upon the Jesting and Banting strain, without falling into the ridiculous Character of a *Punster*.

T I M A G E N E S.

Then you don't like the Conversation of Sir *Pun-at-all*, who has made a Collection of Jests and Puns, which he Studies daily, and never stirs abroad, but he has got Twenty of them by Heart, which at all Times, and in all Companies, he endeavours to bring into the Discourse by Head and Shoulders; still Laughing first, and oftentimes by himself, at his pretended Jests.

A R I.

You Mention to me one of the most false Jesters that ever was: His Jests are always offensive, or insipid, that is, they have too much Salt or none at all, and therefore are either odious or despicable. A seasonable, true, and nice Jest, which is neither insipid nor biting, but which tickles ingeniously, is like a flash of Lightning that glitters in Conversation; but when it appears too often, it loses all its Grace.

TI M A G E N E S.

I suppose you would allow Raillery and Jesting only to whet your Appetite, but not to create Satiety.

ARISTIPPUS.

Certainly: And above all, I wish these three Things should be avoided in Raillery: First smuttiness, either downright or equivocal; Secondly, Slander; and Thirdly, the biting Reproach of a shameful Truth. The first, argues a Vulgar Soul, the second, a wicked Principle, and the third, a silly imprudence. The first draws contempt upon him that speaks it; The second, makes People afraid of his Conversation; and The third gets him an irreconcilable Enemy. For no injury whatever makes so deep an impression in ones Memory, as that which is done by a cutting malicious Jest, especially among the Great, with whom it leaves an Incurable Wound in their Hearts.

T I M A G E N E S.

But when a Man breaks one of those biting, poinant Jests upon us, ought not we to repell it by as sharp a Repartee?

A R I S T I P P U S.

On the contrary; the best Counsel I can give you upon this Matter, is to use the Sovereign Remedy of Injuries, which is *Silence*; Or if you are afraid lest your Silence should make too strong an impression in the Minds of other People, you may rebate the effect of it, either by a counterfeit smile, as if you slighted their Raillery; or by turning off the Sense and Maliciousness of the Jest, with a softening interpretation. For 'tis a tacit Confession of the Truth of a Jest, to seem offended at it; and the best way to perswade the Company that there is nothing in it, is to despise it. Neither must you, like Sir *Pun-at-all*, repeat at every turn studied Jests that he has got by Heart: A true Jest ought to be brought forth as soon as conceiv'd, and result naturally from the matter in Hand, else 'tis but a dull insipid piece of Buffoonry. Upon the whole, let a Jest be never so good, yet 'tis always extream bad when it occasions Hatred and Enmity.

T I M A G E N E S.

I see the ill Consequences of it; and promise you to be more Cautious about it, than I would have been without your Advice.

ARISTIPPUS.

Before we conclude, I must likewise tell you that there are three sorts of Persons upon whom we never must break a Jest: First, the Unfortunate, because 'tis a piece of Cruelty to insult over, and laugh at the Miseries of others; Secondly the Wicked, because Villany ought to excite Hatred and Horror, and not Raillery; and Lastly, our Relations and Friends, because jesting upon them shews too much of ill-nature, and when strangers see we do not spare those that are related to us, they cannot expect to be better treated. But above all, a Man ought never to rally his Master, nor break a jest that may be turn'd upon him; which Caution we find in *Juvenal*, where he tells us he cannot forbear laughing, when he sees a *Clodius* impeach an *Adultress*, a *Cateline* his accomplice *Cethagus*; and *Milo* a Murtherer.

T I M A G E N E S.

But, Sir, what's the Reason Men are so universally enclin'd to Raillery, that if they do not break Jests themselves, yet they are always pleas'd to hear other People Jest; tho' at the same time they may be jested upon as deservedly as their Neighbours?

ARISTIPPUS.

This, Dear Son, proceeds from the Corruption of Humane Nature: For Man, having by Sin made his Reason a Slave to his Senses and Concupiscence, has suffer'd him

himself to be carried away by the Torrent of his Passions ; and the violence of Passions made him fall into several Ridiculums. Now these Passions which swerve from Reason, being different in most Men, the one goes astray one way, the other another ; the Prodigal on the Right, the Covetous on the Left ; the Superstitious on this side, the Libertine on that ; Besides, Passions are always attended by Self-love, which so blinds us and keeps us from Reflecting on, and being acquainted with our own Faults, that our sight is wholly employ'd in viewing the Faults of other People ; which appear to us so much the grosser and more ridiculous, by how much they are different from ours. This is the Reason why a Man seems ridiculous to another whose Passion is opposite to his : Thus the Bigot appears ridiculous to a Libertine ; A loose Debauchee, to one that lives in Retirement ; the stirring Worldly Man, to the Philosopher ; and the Philosopher that despises Fortune, to the Worldly Man. And *so one half of Mankind laughs at the other half.*

T I M A G E N E S.

Methinks the Corruption of Mankind could not extend farther than to make sport with their own weakness ; and therefore, I suppose, you will conclude, that the wifest are those who rally least.

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A R I S T I P P U S.

Those who rally best, are such as generally have a more sprightly, more sublime and clearer Wit; but they are not altogether the wifest. Not but that a Wise Man may rally with Nicety and Discretion; but ill-nature is commonly so predominant that when a Man has once indulg'd his Bantering Faculty, he can never keep it within due Bounds. Now the Excellency of Rallery is to give it so nice a Turn that all may see whom it strikes at, except the very Person for whom it is intended.

T I M A G E N E S.

But how can this be done?

A R I S T I P P U S.

Not very easily: But however 'tis no a thing impossible, by Reason of that Self love which is in all Men, and which keep them ignorant of their own Faults. For do we not see every Day, Fools and Cox combs laugh at a ridiculous Picture shew on the Stage, of which they themselves are the Original? Therefore, take great care to observe the Rules I have given you concerning Rallery.

T I M A G E N E S.

I will use all my Endeavours to follow them. But, Sir, I fear a longer Conversation may be fatigueing to you; I have deeply laid up all your instructions in my Memory: The usual Hour of your Rest draw near, therefore be pleas'd to put off the another

another opportunity the Sequel of you Wise Precepts, and in the mean time tak care of a Health which is so precious to me

ARISTIPPUS.

This is all I design'd to tell you, to give you a true Notion of *Decency* and *Affability*: Yet all this is but a Preliminary to more important Instructions; come to Morrow Morning to my Closet, and I will continue speaking of that with Delight, which I wish you may hear with Profit.

The End of the Second Dialogue.

DIALOGUE III.

Of *Complaisance and Benefits.*

ARISTIPPUS.

SINCE we are not like to be interrupted this long Hour, let us Walk up to the Terrass, and by our useful Discourse improve this favourable Opportunity.

TIMAGENES.

I know, Sir, there's no greater Concern than the Husbanding of Precious Time, the loss of which, as it cannot be repair'd, so it is the greatest Reproach that can be made to a Man.

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XI.
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That we may not incur that Reproach let's begin, — You remember all I told you yesterday, and therefore I suppose that you have already enter'd the World with such dispositions of Body and Mind as I have recommended to you; and that you have endeavour'd to observe all the Decency you are capable of, in relation to your Body, your Habit, your Equipage, and your Speech, insomuch that neither Defect nor Excess, neither Affectation nor Negligence will ever put you out of your Biass; Nay, I suppose you are resolv'd to receive kindly and affably those who shall have any business with you. Now I will proceed to more solid instructions, and shew you how you will make sincere Friends of those Persons whom you have kindly receiv'd, and to whom you have been favourably introduc'd: For 'tis not the first Rencounter that gains us the Friendship of a Man; bare Civilities are generally the upshot of first interviews; and at best, all they can do, is to dispose others to be our Friends. Therefore we must consider how we ought to insinuate ourselves into the Minds of those with whom we begin an acquaintance, in order to gain their affection.

TI M A G E N E S.

As little Experience as I have of the World, yet I know enough of it, to be sensible

fible that the having many Friends, as it is the greatest comfort of Humane Society, so it is the greatest step towards advancing ones Fortune.

ARISTIPPUS.

True Friends Comfort our Sorrows ; Relieve our Wants ; Support us when in Trouble ; Lead us the way to Preferment ; Back us in Prosperity ; and lastly, by proclaiming our good Qualities to the World, they establish our Reputation, which is the most solid Basis of Fortune. And indeed there's none so well settled, but may easily be overturn'd if Friends should fail us ; whereas there's nothing beyond the Reach of an ingenious Man, supported by powerful Friends. Cast your Eyes around you upon all those who either have been, or are still in the Career of Favour and Fortune, and you will see that not one amongst 'em but who owes its first starting to a Friend that has push'd him forward, and enter'd him in the Lists. In *France*, Cardinal *Richelieu* was preferr'd by the Queen, Mother to King *Lewis* the XIII. And being admitted into his Privy Council, became first Minister of State ; and 'twas to Cardinal *Richelieu*'s Favour and Protection that Cardinal *Mazarine* ow'd his first rise, as others did afterwards to Cardinal *Mazarin*. The like Examples may be found in all Courts, and therefore Fortune may be said to be nothing but a Family of Friends, who

beget one another, just as a Father begets his Son.

T I M A G E N E S.

Then I find, that, not only for the Comfort of Life, and the Pleasure of Conversation, but also out of a Regard to our Private Interest, and with a Prospect of advancing our Fortunes in the World, we ought continually to endeavour to gain the Friendship of those in Favour.

A R I S T I P P U S.

Imagine a great Barge Row'd up and down a River, which as she moves, draws along a great many little Boats that are tied to Her, and you will have the Emblem of a Man of Fortune, who Sails with a prosperous Wind, and Raises all those that are about him. Therefore, as soon as a Man enters the World, he must indefatigably endeavour to get Friends, and inculcate to himself that there are but two Ways that can procure them to him, viz. The *Complaisance* he shews to those he converses with, and the *Benefits* or *Services* they receive from him. For we do not live in an Age, wherein naked Virtue, without Interest or Support, raises a Man of Merit; no Body will go to look for him in his Retirement; and unless he be push'd forward and cry'd up by powerful Friends, he and his great Talent will languish unregarded in obscurity: Now those Friends, as I said before, are only to be purchas'd by Complaisance and Services.

T I

T I M A G E N E S.

Before we go any further, Do you not think 'tis proper I should know what sort of Friends I should principally endeavour to get ?

A R I S T I P P U S.

'Tis not always in our power to chuse our Friends : We are often indebted for them either to Chance, or the disposition of our Affairs ; Nay, sometimes those prove the best, whom we did not so much as think of. However, this I may Venture to say in general, that without despising our inferiours, we must always, as far as possible, join Friendship with those that are above us, and whose Profession we design to embrace. Let a Man who Consecrates himself to the Church, endeavour to recommend himself to the Esteem and Favour of the Superior Clergy, in whose Power it is to prefer him ; let him, who designs to raise himself by the Sword, make his Court to the general Officers, by whose Countenance he will be sooner advanc'd, than by exposing his Life in the Trenches, or in the open Field ; And so of all the rest, be it the Court, the Barr, or the Exchange. Now amongst those of our Profession, we ought always to make our Application to such as are most in Vogue, and have the greatest Interest ; and besides, wisely improve all the opportunitics which Chance throws before us ; for it happens sometimes,

times, that a mean Friend, whom you would have neglected, may be of great use to you, either by himself, or by procuring you more powerful Friends. Therefore I cannot give you a certain standing Rule for a Thing, which oftentimes depends upon an unexpected Accident; and so you must be contented with the Explication I am now going to give you, of the two ways a Man ought to follow to get Friends.

T I M A G E N E S.

Those two ways, as you told me, are Complaisance and Benefits; Pray, how must I behave myself in relation to both?

A R I S T I P P U S

All Men are naturally Proud and Self-interested: The first of these Qualities Exacts our Complaisance, and the other makes 'em sensible of the Services they receive from us, and by means of those Services, opens to us a Passage to their Hearts. 'Twas by flattering those two Weaknesses that the Old Serpent Seduc'd our Parents; *You shall be*, said he, *like unto God*; This is the snare he laid for their Pride: *And you shall know Good and Evil*; by this he wrought upon their interested Souls.

T I M A G E N E S.

Pray, be pleas'd to explain to me wherein consists that Complaisance, which is the first inlet to Mens Hearts, by taking advantage of their natural Weak-side.

A R I.

ARISTIPPUS.

Complaisance is a suppleness and flexibility of Soul, whereby we adapt our selves to other Mens Affections, and seem to enter into their Sentiments, by approving and seconding their Actions. The Defect opposite to it is, *Crossness* and *Contradiction*; and its Excess or Abuse, degenerates to servile and cringing Flattery. You must therefore avoid those two extremes, and follow the middle course, which I am going to chalk out for you.

TIMAGNES.

But, Sir, since the Persons we are oblig'd to converse with, have different Characters, methinks 'tis very hard for a Man who has but one himself, to adapt it to their various sentiments and inclinations.

ARISTIPPUS.

To do that, a Man must be like the *Grecian* whom *Juvenal* describes, who Laugh'd, Wept, Trembled, and Sweated in the same moment, according, as he saw, that Friend whom he design'd to please, change his Countenance. The *Italians* (the most cunning People upon Earth) Have not they made this Character their own? And among the *French*, who is better Master of it than the People of *Guienne*?

TIMAGNES.

Very true: For the *Gascons* are made of a sort of Clay, fit to be Cast into any Figure. But, Sir, How can I at the same time

time be Complaisant to a Lavish Extravagant Man, who loves Splendor and Luxury, and to a Covetous Miser, who grudges himself the Necessaries of Life ? Can a Man tell 'em both, they are in the right on't, in the same breath ?

ARISTIPPUS.

Yes : Because they have both their Reasons for what they do ; which tho' they seem bad to others, may yet be good according to the principles of him that Acts.

TIMAGENES.

Must I then Commend the Profuseness of *Rutileus*'s magnificent Feasting and Honour, with the Name of laudable Frugality or Wise Husbandry, the poor Commons of *Euclio* ?

ARISTIPPUS.

Why not ?

TIMAGENES.

Shall I at once commend *Philintes*'s constant Residence in his Bishoprick, and *Eusebius*'s attending the Court upon Specious Pretences ? Shall I applaud *Philotus*'s Wise Retirement, and at the same time cry up the Priest *Dorilas*, who leaves his spiritual Charge to mind State Affairs ?

ARISTIPPUS.

Yes sure, I tell you once more : Neither is that any way impossible, or inconsistent with the Sentiments of Honour which I would have you be tender of before all Things: For you must suppose, that every one

one of those Persons, tho' opposite one to another in their actions, has a particular Reason that determines him to what he does. *Philintes*, the Wife *Philintes*, who is a Man of Parts, Honour and Interest, Rich, belov'd by his Prince, respected in his former Employment, which was one of the most important, and blest with a great many Friends; without any discontent given him, leaves all these Advantages, and raising his Aims above this World, lives as happy in his Retreat as he did at Court.

T I M A G E N E S.

Right: But *Dorilas*, who by an opposite Conduct threw off his Gown, to wear a Sword, and crost the Seas to negotiate Military and Political Affairs?

A R I S T I P P U S.

One may give a favourable interpretation to his Proceeding, and find plausible Reasons to commend him. You may say, he is a Man in whom the Government has found Talents too useful to the Publick, to be Buried in a Countrey Parish: This, at least, is a colourable Pretence to justify him to the World. Does not *Rutilius* think he is in the right on't to treat and regale his Friends, since he has no other Merit to recommend himself to them? And *Euclio* perswades himself he does well, when he foregoes all the Sweets of Life, to get an Estate for a Nephew (who laughs in his Sliue at his Penuriousness) and make him

him a great Man. Now does an Honest-Man bely his Character, when he tells every one of these that they do well, since all their Actions have a seeming Good End? Therefore we ought not to scruple to applaud by an insinuating Complaisance, what every private Man does, thereby to make him our Friend.

T I M A G E N E S.

We may then applaud by Word of Mouth, what we disapprove in our Heart?

A R I S T I P P U S.

To Commend a Man's Sentiment, 'tis not necessary we should enter into, or take up that same Sentiment. As for Example, I account it very glorious in a Soldier to run the Hazard of being knockt on the Head in the Trenches, that's his Duty, and I commend him for it; but yet to approve his Action, 'tis not necessary I should expose my own Life in the same Place; and therefore we may commend a Man's Conduct tho' ours be quite opposite. Nay, I will go further, and tell you we may often applaud a Man's ill Action in order to hinder him from putting it in Execution; for by that seeming Approbation we get into his intimacy, of which we afterwards make use to reason him into a Detestation of what he was going to commit.

T I M A G E N E S.

Very True: For I Read not long ago, that *Arcadius* Patriarch of *Constanti-*
nople

ople, finding his Pious Exhortations ineffectual to moderate the Cruelties of the Emperor *Leo*, feign'd to approve all his Sentiments of Revenge, by this shrewd Complaisance to insinuate himself into his Favour; but at the bottom he did it only to soften his Wild Temper, and prevent the Effects of his Anger.

ARISTIPPUS.

You might say the same of *Villeroy*, Secretary of State, and of the President *Janin*, who finding the Fury of the League in *France*, was grown so fierce and unruly, that 'twas not in their Power to stop it, seem'd to approve all their Extravagancies, in order to bring them back to their Duty; They went so far, that the President went into *Spain* with a Commission to negotiate the Election of a King who should Marry the *Infanta*; which he feign'd to undertake, only to let the Rebels know the pernicious Designs of the King of *Spain*, and by that means make them acknowledge their lawful Sovereign.

TIMAGENES.

One cannot but approve that dexterous Complaisance, when it tends to prevent Mischief, under pretence of commending it; but to approve Mischief with design to forward it, is, I'm sure, what you won't allow to be the Proceeding of an honest Man.

ARISTIPPUS.

You say true: For, notwithstanding that external Complaisance, a Man ought ever to preserve within himself, the inviolable Character of Honesty, which is Destroy'd by the base Adulation of certain Parasites, the Bane of Courts, who never approach the Great, but to applaud their weaknesses, and strengthen their ill inclinations: Therefore the next thing we must consider, is how to make your Complaisance useful.

T I M A G E N E S.

There are occasions wherein I think it is not possible to make use of it; if, for instance sake, I meet with a Man transported with Anger, complaining of an injury receiv'd, breathing nothing but Revenge, despising Danger, bitterly inveighing against him by whom he was affronted, and in the height of his boylng Passion, contriving the means to destroy him, must I then applaud his Fury, and by my Complaisance incense him the more, and redouble his Violence? For my part, I think in such a Case it were better to blame his Passion, and make him sensible of its riotous Excess.

ARISTIPPUS.

'Twere indiscretion to oppose this Torrent in the Rapidity of its boisterous Course; for by that means you would preposterously lose the hold you have upon his mind, without ever being able to recover it. You must,

must, on the contrary, seem at first to adapt your self to the impetuosity of his Passion, blame the Person that has injur'd him, approve his design of being reveng'd, offer even to serve him in it, and examine with him, the several means to bring it about ; and when by this seeming Approbation, you have once so far insinuated your self into his confidence, that there remains nothing but to chuse the method of putting his Revenge in Execution, you must start insuperable Difficulties ; But if there be a necessity of pitching upon one, be-sure you put him upon that which is most difficult and remote, that by retarding the Execution, the heat of his Passion may abate, and Reason resume its sway. 'Tis Charifly thus to deceive a Friend, and a piece of Virtue to employ a counterfeit Complaisance, in order to bring him back to a milder and les Dangerous Course.

TIMAGENES.

But, Sir, I should not be a little puzzled, if being in Company with a Man above me, to whom therefore I ought to shew great Respect, he should profess himself a Friend to my Enemy, or an Enemy to my Friend ; for in such a Case, methinks all Complaisance ought to cease.

ARISTIPPUS.

Say rather, that in such a Case 'tis a difficult matter to manage our Complaisance nicely ; tho' even then we ought not to be wanting in it.

TI-

TI M A G E N E S.

How, Sir, must I carry my Complaisance so far as to suffer my Friend to be slander'd and traduc'd in my Presence? Or hear that Man cry'd up whom I knew to be a Villain, and who has endeavour'd to ruin me?

A R I S T I P P U S.

You must not: But however without transgressing the Bounds of Complaisance, you may even in this particular discharge your Duty. For if in your presence People speak well of your Enemy, is it not Policy in you to be silent, knowing him to be a Friend to him that speaks? Or if you cannot be so Charitable, you may commend him for some Things, and afterwards mention some of his Faults to lessen his Character. But if People speake ill of your Friend, the case is alter'd: for if there be no danger of your falling out with the great Man that speaks ill of him, you ought openly to take your Friends Part; otherwise you must content your self cunningly to make his Apology. You may pity him for the wrong Character that was given of him to the Person that speaks; you may insinuate that he ever entertain'd a great Respect for him; and here taking an opportunity to commend this great Man for his Good-nature, Justice, and Discernment, according as you find him inclin'd, you must endeavour by in-

sensible Degrees to give him favourable Thoughts of your Friend. Thus without offending the one, you may be useful to the other; whereas by contradicting bluntly that Great Man, you would lose your Credit with him, and yet do your Friend no Service; But if you observe the Conduct I have Chalk'd out for you, you will at least gain so far upon that Great Man, that he will not for the future speak ill of your Friend in your Presence? And yet preserve the good Opinion he has of you.

T I M A G E N E S.

I find that the best way to get Friends, is to humour the predominant Passion of those with whom we converse; thus with Persons of a mild Disposition we must blame Anger and Revenge, and commend the Moderation of those who over-look Injuries; with Cowards we ought to account Courage a foolish Rashness; and with the Man of Courage run down Cowardise, and so forth.

A R I S T I P P U S.

You must study the Tastes of Men, to make the Entertainment go down with Pleasure, which you have prepar'd for them. What a fine thing it would be to accost with a Song, one over-whelm'd with Grief? You must first share in his Affliction, if you design to comfort him. How ridiculous would it look for a Man to entertain a Grave and Pious Doctor of Divinity, with the Performances of *L'Abbé* and *Balon* upon the

I Stage;

Stage ; the Means of reuniting the two Play-houses, and such like Stuff. And were it less preposterous to speak of Half-moons, Bastions, Trenches, Breaches, and Assaults to *Sir Split-a-Cause*, whose only Science is to attack or defend at the Bar ? No certainly. — If you design to talk of the various Effects of *Acids* and *Alkali*, address your self to Dr. *Carbo* ; and if you would discourse of Wines, let it be with My Lord *Toper*, whose Celler is his Library. — Now the more a Man is above us, the greater Complaisance he exacts from us ; the least thing that's contrary to his Notions offends him ; he will have us commend a Fop that is in his Favour, and profess an Enmity to a Man of Merit, that has the ill-fortune not to please him ; Nay, he is not contented with bare Complaisance, he also expects Flattery, which is the Food of his Vanity.

TI M A G E N E S.

You told me before, that Flattery was the Vicious Excess of Complaisance, and therefore I suppose you will not advise me to practise it.

A R I S T I P P U S.

You are mistaken : The Corruption of the Age will have it so ; and we must upon some Occasions use Flattery, in order to gain an Ascendant over those vain People who feed upon it ; But have a care you manage it with discretion, and that you never fall into mean and cringing Adulation, which renders a Man both suspected and odious ; for as w

read in *Tacitus*, even *Tiberius*, a Prince most greedy of Praise, was displeas'd with this base kind of Flattery.

T I M A G E N E S.

Will you be pleas'd to tell me what Temper I ought to use in it ?

A R I S T I P P U S.

'Tis a hard matter to give any general Rules : Your own Discretion, and the Conversation of the World ought to be your constant Guides in this particular: However this may be laid down as a Maxim, that Over-strain'd Flattery, is oftentimes more pernicious than useful ; because it makes the Person so flatter'd, suspect we have a mind to impose upon him : But the nicest Flattery is that which is deliver'd with a sprightly Freedom, and which at first Blush, seems to reprehend some fault or other in the Person we flatter, but which at the same time turns that seeming Reprehension into a great Praise.

T I M A G E N E S.

This puts me in mind of what *Herodotus* relates, that amidst the Mirth and Jollity of a great Feast, which *Cambyses* the younger, *Cyrus*'s Son gave to the Great Men of his Court, his Satraps extolling him above the King his Father, *Cresus*, King of *Lydia*, and a Man of Sense, gave a wonderful nice Turn to his Flattery ; for when it came to him to speak, he said, they were in the wrong thus to extol *Cambyses* above *Cyrus*, and that for this part he thought, him much inferiour to

his Father ; And as the whole Assembly was surpris'd at this free Speech, and the King himself seem'd uneasy at it, this cunning Flatterer added, he thought *Cambyses* inferior, only because he had not yet got a Son like himself, as his Father *Cyrus* had done.

ARISTIPPUS.

This Story is very much to the purpose : But you may have read in *Tacitus* something that might be referr'd to the same invention.

TIMAGENES.

'Tis out of my Memory, and you will oblige me to put me in mind of it.

ARISTIPPUS.

Annius was impeach'd for High-Treason before the Senate, upon a very pleasant account, which was, for having indiscreetly made a wrong use of a Bason, on which the image of the Emperor *Tiberius* was engraven.

TIMAGENES.

I suppose he us'd it in a Close-Stool — Oh ! what a pleasant Crime !

ARISTIPPUS.

A Trifle is a great Crime in him that's hated. *Tiberius* who happen'd to be in the Senate, and who mortally hated *Annius*, made as if he was unwilling they should condemn him, and without excusing his supposed Crime, said, he Commanded the Senate not to try him. Upon this Word of Command, the Senator *Capito*, a subtil Man, who presently

gues

guesst the intention of the Emperor, and who knew him to be Cruel, Revengeful, Dissembling, an Enemy to *Annius*, and greedy of Praise, stood up and spoke against that *Command*, as being both contrary and injurious to the Freedom of the Senate; adding withal, that the extream clemency of the Emperor ought not to force the Votes of the House; and that without any Regard to the Violence which was offer'd to their Prerogatives, they would proceed to the Trial, and use their Authority to punish so enormous a Crime. The Emperor counterfeited Surprise and Anger, and yet was inwardly very well pleas'd with a Speech so agreeable to his secret Intentions; but fearing lest he shou'd be suspected of having suggested it to *Capito*, he ask'd him whether he spoke thus out of his own Head? *Capito*, redoubling his Flattering, reply'd, that when the Authority and Freedom of the Senate were in question, he had no need to advise with any Body to maintain their Rights against Violence. Thus you see, there never was a more subtle and refin'd piece of Flattery; for under pretence of opposing the Emperor's Authority, he seconded his design; and by Taxing him to encroach upon the Liberties of the Senate, which he pretended to assert, he Sacrific'd an Enemy to his Resentment.

TI M A G E N E S.

Is not this that kind of Flattery which is odious?

ARISTIPPUS.

Yes: And 'tis that which I blame. I do not discommend Flattery, when it turns to the advantage of the Flatterer, without being prejudicial either to the publick, or to private Persons: But when a Man can be so base and so wicked, as to make his Court to the great ones by Flatteries, which draw after 'em the Ruin of the Publick, or of private Families, it is a most detestable Crime, tho' but too much in Fashion now a Days. — Therefore, dear Son, if your Living in the World puts you upon the indispensible duty of flattering the great ones, never flatter 'em but just to gratify their Vanity. As dull and insipid as the Duke *Polynices*'s Conversation is, since he pretends to be a Man of Wit and Sense, you may without a Crime commend all the foolish Things he says: This sort of Flattery can have no ill Consequence. You may, if you please, tell the Countess *Barfina*, for all her crooked Nose, little Eyes, full-moon-face, and prodigious bulk of Body, that she is the most Beautiful, Genteel Person in the World; she loves to be told so, and you may do it, without injuring any body. Commend the Shape of the Courtier *Daphnis*, tho' his left Shoulder be much thicker and higher than the right; and compare the false, broken treble of Lady *Belisa*, upon which she values her self, to the delicate Pipe either of Mrs. *Hodgson*, *Erwin* or *Lindsey*. All these Flatteries hurt no Body, and I allow you

you to use them, as long as they tend to your own advantage, without being prejudicial to others.

TIMAGENES.

Your distinction between Flattery, that is allowable, and that which is not to be excus'd is certainly very just: But methinks one may add to this last, the Commending a Man for a Wickedness he has already committed, or the Countenancing his design of committing one.

ARISTIPPUS.

You say true: Neither does it become any but the Ministers and Accomplices of Tyrants, to cry up the Usurper of a Crown, no more than it became any but base Instruments of *Nero's* Debauches and Cruelties, to commend that Prince for his brutish Passions. But when we praise a Man, with no other prospect than to please him, and rather to dissuade him from doing an ill Thing, or to promote our own Advantage, without wronging others, tho' our Commendations be downright Flattery, yet it is not only allowable, but even necessary in civil Conversation; unless we have a mind to imitate the blunt, and ridiculous Morosness of *Manly* in the *Plain-dealer*.

TIMAGENES.

I own a Man of that Character, would make but an indifferent Figure in the World.

ARISTIPPUS.

Thus far of Complaisance, which is the

first source of Friendship ; Now I must tell you that there are three things, which generally make us lose our Friends.

T I M A G E N E S.

Pray, which are those three Things ?

A R I S T I P P U S.

The First is *Incomplaisance* or Rudeness ; The Second, the abuse of that Freedom which a Friend allows us ; and the Third, the stabbing a Mans Reputation behind his Back. The First is the fault of ill-bred People ; The Second, the Vice of Impertinents ; And the Third, the Action of Traytors.

T I M A G E N E S.

But, Sir, Why don't you reckon Self-interest among the Causes which occasion the falling out of Friends, since it often breaks even the Ties of Consanguinity ?

A R I S T I P P U S.

I own Interest is the occasion of great fallings out, especially amongst Relations ; but I'll say no more about it, till I come to speak of the difference betwixt the false and the true Friend, where I will explain to you why we are commonly less belov'd and esteem'd by our own Relations than by Strangers ; Here I would have you only take notice of the external Causes of such Enmities, which often succeed the greatest Friendships. A Man, for Example, loves another upon account of an advantageous Idea he has conceiv'd of his Mirit, but when upon Examination, he finds his Idea to come short of the

Reali-

Reality, his Esteem turns to Disgust, Disgust to Contempt, Contempt to Indifference, nay, often to Hatred.

T I M A G E N E S.

That is, when he finds that the Man he had a Friendship for, has no more a Complaisance for him, or that he abuses the Freedom he allow'd him, or that he betrays him, then his Friendship ceases.

A R I S T I P P U S.

Right: —— And 'tis what I have try'd to represent in a Moral Fable of my own invention, which for Diversion and Variety sake I will entertain you with, before we come to speak of Benefits. In it you shall see that the *Parrot*, the *Monkey*, and the *Cat* are the Pictures of the Uncomplaisant, the Impertinent, and the Traytor; and that the *Dog*, is the Symbol of a true Friend. Here take this Paper, and read it out.

T H E

THE

Favourite Animals:

A

FABLE

By Mr. A. O.

*H*OW! A true Friend! Ah! We're's that Blessing
 (found?

In the great Flood that Specis, sure was Drown'd ;
Or were the Royal Poet and the Prince
The only Two that ever have been since ?
The fear of this has caus'd a Spark of Mine,
'Mongst Men his search for Friendship to Decline ;
And even to lower Creatures to Descend
To see if there he could create a Friend.
Parrots and Monkeys, Cats and Dogs be had :
In such abundance you'd have thought him Mad !
Amongst this Num'rous People one he chose
On whom he thought his Friendship to repose.
'Twas Poll that first did his nice Heart engage ;
Poll's Prattle could his loudest Wrongs asswage :
For to say Truth Poll talk'd incomp'rably,
And had, perhaps, much better thoughts than He.
Besides it was as beautiful a Bird
As ever yet in England spoke a Word !
In short, 'Twas like our Poll in Russel-street
Where as at Market, Rabbles daily meet,

To hear the Learned Master Poll hold forth,
Things, then in Russel-Court ten times more worth,
Twas this great Poll that did the Town amaze,
Speaking according to the Time and Place ;
The Beaux at Tom's from him took many a Thought,
For Poll no doubt, was by the Doctor taught,
Just such another my Spark's Passion mow'd,
Not Jove his Ganymed e're better lou'd ;
Courted, admir'd and strok'd, with Sweetmeats Fed,
Poll of the House and Master is the Head ;
Till on a Day when spark brought from Whitehall,
Some Noisy Beaux to hear his Eloquent Poll,
Or Will or Pow'r was wanting, Poll was bush'd :
The Guests were balk'd, and the Inviter blush'd.
Spark gave him Wine and Sugar'd Almonds too,
Sweetmeats and choicest Fruits, all would not do ;
In vain he Courts, the Fatal Hour is come,
Poll either sbricks aloud, or else is Dumb.
From off his Hand the spark his Fav'rite tost,
Who from that Time his Treats, and Honnor lost.
Now scorn'd by all, insulted and opprest,
Poll sneaks to Cage for safety and for Rest ;
Oh ! See ! Ye mighty Ministers of State,
What is the dreadful Downfall of the Great !
Poll thus forgot, A Monkey next took Place
Lov'd for Activity and strange Grimace ;
And was, perhaps, as fly a Fackanapes
As ever on a Stage shew'd Tricks and Shapes ;
Not the Fam'd Allard could this Pug outdo,
As well he show'd his Parts and made Love too ;
In this Pug all Mankind did far excell,
That when he'd gain'd his Point he'd never tell.
Many a Fair one's Heart by this he gain'd,
And by his Arts his Master's Love maintain'd ;
When e're be Din'd he at the Table sate,
And took his Meat from the fond Spark's own Plate ;
With daily Smiles and many Antique Bows,
As if 't had been the Master of the House,
This cunning, chart'ring Monster was embrac'd,
Till Fortune plai'd him a fly Trick at last ;

It seems Pug could not trick it on her Wheel,
 'Twere better for him there if he'd stood still :
 For lock'd in Butler's Room it came to pass,
 Pug broke 'bove twenty Pound in Venice Glass ;
 Tore the cold Fowl, and upon ev'ry Pie,
 And Pasty thick committed Burglary ;
 Ravish'd the stopple from each teeming Flasque,
 And hardly scap'd with Life when tak'n to Task ;
 Perpetual Banishment is now his Doom,
 And strait Majestic Puss supplies his Room ;
 From Royal Tybert he deriv'd his Line,
 And in his Coat illustriously did shine.
 With Velvet Skin so sleek, so gay and fat,
 He took our spark as easily as a Rat ;
 Intron'd on satin-cushion on high Chair,
 He and the Master reign'd, a Glorious Pair !
 Equal in Empire each his Power shews,
 This awes each Servant, that each Rat and Mouse.
 So Dioclesian and his Partner Sway'd,
 Heathens and Christians then their Victims made ;
 To Prince Puss daily choicest Fish were sent
 Spark's forc'd to keep in Easter-week a Lent,
 So fond was spark ; had he devoutly pray'd
 Jove sure had turn'd this Cat into a Maid.
 But on an Hour when all were in their Bed,
 Puss and the Master laying head to head,
 An Amorous Fair so loud to Puss did Bawl,
 Puss cou'd not chuse but hear the Catter Waul ;
 But Starts to ease the longiug Love-sick Jade ;
 The Call of nature still must be obey'd.
 Disturb'd at this, spark Puss in's Arms do's catch,
 Who Curses, Spits, and then his Arm does scratch,
 From Shoulder ev'n to Elbow leaves his Mark ;
 Breaks thro' the Window, and so quits the Spark.
 Three Nights he stay'd, and then, Oh dire Misshap !
 Returning, Puss was kill'd in Iron-trap.
 Revenge, Oh ! Shame ! Is all Mankind's Delight,
 Spark Laught, and chose another Favourite.
 An English Mastiff next his Heart inflam'd,
 For Truth and Courage thro' the World so Fam'd ;

stout as e're pinn'd to Ground a Fierce Bull's Nose,
Inexorable to all sorts of Foes ;
Nor Biteh nor Bones, can make him quit his hold,
Still at Command, yet in his Duty bold.
No matter who was his renowned Sire,
For he's all o're Fidelity and Fire !
In short be is both Bribe and Dagger-Proof,
An English Mastiff, and sure that's enough.
It chanc'd one Night that Thieves were breaking in ;
Tyger to smell and grumble did begin ;
The Rogues grew bolder still ; Door gave a Crack,
When Tyger's louder Voice the Spark did Wake,
Down with drawn Sword, like Madman Master got,
And were it not for Tyger had been Shot :
For the back Door, less firm than Tyger was,
Into the Hall let one o'th' Villians pass ;
Who with a Pistol woul'd Spark's Life command ,
But Tyger seiz'd the Engine and his Hand.
Yet Tyger in his shoulder felt the Ball,
The Master with his Clamours fill'd the Hall
Down come the Valets, Equipage and all.
Their Numbers made the Rascals soon Retreat,
And without Blood-shed gave them a Defeat,
This great success with Grief was yet allay'd,
For fear Spark's Love and Tyger were destroy'd ;
But Tygers Tongue more honest and more sound
Than Spark's tho' he ne'er pray'd, yet cleans'd his Wound.
And now with equal power and delight,
Spark's Rules by Day, and Tyger reigns by Night.
Thus 'mong those Creatures be one Friend did find,
But never will, I fear, among Mankind.

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TI M A G E N E S.

It is no difficult matter to apply this Fable
to *uncomplaisant*, impertinent, and trea-
cherous Friends. I see the *Parrot*, who talks
and is silent preposterously, is the Picture of
the

the First, that the *Monkey* is the Emblem of the Second ; That the *Cat* denotes the Treachery of the Third ; And lastly, that the *Dog* has all the Qualities which are requisite to gain a lasting Affection.

ARISTIPPUS.

Take care therefore not to be guilty of those Faults ; but above all, never forget your self so far, as either treacherously to slander your Friend in his absence, or to pass a jest too cutting and severe upon him in his presence. Neither do you imitate those Fools, who had rather lose a Friend than a Jest.

TIMAGENES.

I will carefully avoid that Extravagance :
But I long to hear you speak of Benefits.

ARISTIPPUS.

I am coming to it : And first of all, I must tell you, that 'tis not enough we should be Complaisant to those we converse with, as far as they are useful to us ; But we must also let 'em understand we are useful to 'em. For as Self-interest is the first Mover in the Society of Men, so the chief Basis of their Friendships, is the Advantage they may draw from them directly or indirectly, either to advance their Honour, their Profit, or their Pleasure, which are the Three Ends of all our Actions. Therefore after having treated of Complaisance, the subject particularly leads me to speak of that constant Disposition of doing good, and being serviceable to others,

others, wherein I desire you should be. Do you find your self naturally inclin'd to do good ?

TIMAGENES.

I have Sir, too much of your Blood running in my Veins not to feel within me that favourable and kind disposition ; and I can assure you, Sir, that like you, I am never more pleas'd, than when I can oblige any body

ARISTIPPUS.

Then you may easily profit by these lessons I am going to give you, to regulate that inclination which may have its excess too. Now to observe a Method, I shall speak first of *Benefits*, and then of *Gratitude* ; for abundance of People are ready to receive a good Office, and very backward in acknowledging the same.

TIMAGENES.

For my part I cannot imagine how any Man can be guilty of Ingratitude, than which nothing is more detestable to me.

ARISTIPPUS.

And yet the World swarms with ungrateful Men, of whom in their due Place. Let us begin with Benefits, which are the Cement of Society, and the Chain by which Men are link'd together. There are base Souls that delight in nothing but Mischief, and who employ their Power and Authority in crushing all that falls under their heavy Hands. I had much rather, Dear Son,

you

you should never have any Employment, than if you should resemble that inhumane *Turk*, of whom we spoke Yesterday ; I mean, that Man, who under the affected outside of a treacherous Mildness, and the Paint of fair Words covers the Soul of a Cannibal. Virtue is odious to him ; Merit provokes his Spleen ; and trampling upon Honour, and sporting with Mens Lives, he would not be wanting in promoting the Destruction of all Mankind, if the more powerful Bribes either of Money or Pleasures did not stop his Barbarity. Detest the Cruel Inclinations of this Disturber of Mankind, whose inhumanity has made him the object of Publick Hatred ; let your Conduct be opposite to his, and dispose your Soul to be ready at all Times, to oblige and do good to all Men, whether you be rais'd to Employments, or allur'd by the sweets of Repose, to content your self with a private Life.

T I M A G E N E S.

I always lookt upon the inclination of doing Good, as the greatest perfection of humane Nature, because 'tis that which brings a Man nearest to the Resemblance of the Deity ; as on the contrary, the inclination of doing ill is the true Attribute of Devils. Therefore I need but follow my natural inclination, when ever I find any opportunity of doing good.

A R I S T I P P U S.

Since it were needless to do a Man a good Office,

Office, and fasten an obligation upon him; unless that Benefit were agreeable to him, the first Thing we ought to regard is, whether the Thing we design to do, suits with the humour, and has the liking of him for whom it is done. A Benefit, says *Plautus*, is of no Value, unless it be agreeable to him that receives it; Nay, it often comes to pass, that when we think we do a Man a Good Office, we incur his Indignation.

T I M A G E N E S.

Thus the Wife *Palemon*, who is so much my Friend, had the Misfortune to fall in Disgrace with young *Daphnis*, by endeavouring to cure him of the Passion he had for *Julia*, who both Jilts and Ruins him; for having shewn him invincible Proofs of her Treachery in Writing, that infatuated Prince, instead of thanking *Palemon*, and making use of his Discovery, gave Crédit to *Julia*'s pretended Justification, and Sacrific'd his Friend to her Resentment.

A R I S T I P P U S.

This Example is very just: Therefore the first Thing to be observ'd in Benefits is, That they ought to be pleasing and agreeable to him that receives them; the next is, That a good Office ought to be done *gratis*, without any other Prospect of Reward than the inward satisfaction of doing Good.

T I M A G E N E S.

I own this way of obliging, is the height of Generosity.

A R I S T I P P U S.

'Tis so : But now adays the World makes a Trade of Benefits ; and there's scarce any Body that bestows a good Office, but where he expects a Return. Things being at this pass, tis difficult for a Man not to be carried away by a Torrent so conformable to his Self-love and Private Interest ; Yet if you do a good Office with a Prospect of Advantage, let your Conduct be such, that your Secret Motive be never found out ; for a Good Office which seems to be done without any private Ends, leaves a very Deep Impression in the Mind of the Receiver.

T I M A G E N E S.

Yet I have seen a sort of People who never did a piece of Service, but they begg'd another in Return ; as if they were exchanging a Horse in Smithfield.

A R I S T I P P U S.

'Tis what you must never do : But if you expect a Good Office from any Man, instead of proposing such an Exchange, do you begin to serve him readily, and chearfully, without putting him in Mind, in the leaft, of the Service he may do you ; and afterwards when he cannot suspect you had any By-end in obliging him, give him, as it were by chance, an Opportunity of serving you ; and if he be a Man of Honour and Generous Principles, he will readily embrace it ; nay, let the Service he does you be never so great, he will still account himself oblig'd to you,

for being before hand with him ; whereas had you made at first but an Exchange of Good Offices, you would have laid no greater Obligation upon him, than a Banker wou'd on one by paying him a Bill of Exchange when it becomes due.

T I M A G E N E S.

I think this Policy very good : but yet one may have to do with a sort of People, who Remember Benefits no longer than the moment they receive them, and with such, in my opinion, it were not amiss to negotiate Services like Bills of Exchange.

A R I S T I P P U S.

You are mistaken : 'Tis still better for you to lose the Fruits of your Good Office, than to make a Trade of them ; Because, if the Persons you bestow them upon, be of that Character you speak of, they are ungrateful, and as such, you ought to despise their Friendship, and shun their Conversation. But one Thing you must chiefly observe is, that as Benefits are a kind of subtle Trade, and that a wise Merchant takes care not to lose on one side what he gets on the other, so you must be sure not to injure a Man to pleasure another ; for Men being more sensible of Injuries than of Benefits, the Friendship you would gain by one, would not Ballance the Hatred of the other, and so you would be a Loser by the Bargain.

T I M A G E N E S.

In all these Cases, I find a Man must be
K 2 very

Very cautious. But what do you think of those who spoil their Benefits by their disagreeable way of bestowing them? Or of such who having granted a Man a Favour, hinder the success of it?

ARISTIPPUS.

The First are Fools, and the other Knaves: But the agreeable manner of doing a good Office, oftentimes doubles the Obligation; which manner consists in granting a favour readily and chearfully. *Readily*, because a Service not done in time, is often no Service at all; and *chearfully*, because all the Merit of Men's Actions consists in their being free; and no Man can be chearful who Acts by constraint.

TIMAGENES.

I know 'tis a common saying, that
 * *Bis dat qui cito dat.* * *whoever gives soon, gives twice;*
 and likewise, that to give late, and
 to deny, are almost the same Thing.
 The Reason of which, I think, is because the Readiness in giving is a sign of the Merit of the Receiver, and a Demonstration of the Zeal of the Giver; whereas by delaying a good Office, it seems as if we doubted the Merit of the Person we design to oblige,

ARISTIPPUS.

You say right: Nay our Readiness in obliging ought to be such, as to prevent, if possible, the Petitions of others; since that Man sells dearly his Favours, who expects to be intreated for them. And indeed whoever begs, acknowledges with some sort of shame

shame his Dependance upon him of whom he begs, and this acknowledgment of our Dependance is sometimes more painful to us, than the Benefit we obtain is agreeable. As for chearfulness, it ought to accompany the Services we do, to shew, as I said before, they flow without Constraint from our good-will; Nay, there are some Good-offices which ought to be done in publick, and others which are only acceptable when done in private.

T I M A G E N E S.

Pray, Sir, be pleas'd to let me know their Difference, for I always thought, that a Service being done in publick redoubled the value of it.

A R I S T I P P U S.

You are mistaken, for Benefits are of two sorts; some are useful and Honourable to the Receiver, and others Advantageous, but with a sort of shame, which renders 'em, as it were, burdensom to him.

T I M A G E N E S.

I am not ignorant of it.

A R I S T I P P U S.

Now when a Benefit is Honourable to him you oblige, you must accompany it with all the Pomp that can contribute to make it Publick; but when its usefulness is attended with some Disgrace, as when we relieve an indigent Person, we must, by our secrecy, spare him the confusion of owning his want in publick; for the least grain of shame,

over-pays the greatest Relief one may receive. There's another Fault which destroys a Benefit, which is the Reproaching of it. 'Tis the Receivers part to remember it: But a Reproach is ever injurious, and cancels the Obligation. Therefore tho' a Man, by his neglect of acknowledging a Benefit, has rendred himself unworthy of it, we must leave him loaded with black Ingratitude, without sharing in his Fault by a Reproach which would destroy the Glory of a Good Action.

TIMAGENES.

I have often heard, that a Man ought to forget the Good-Offices he has done, and the Injuries he has receiv'd.

ARISTIPPUS.

We must forget the Good we do, for fear of being tempted to reproach it; and Religion bids us forget Injuries, because the Remembrance of them would necessarily suggest to us a Desire of Revenge. 'Tis true, that whether we stick to the Principles of Religion, or only follow those of a Philosophick Heroism, and of true Magnanimity, according to the natural Notions of Men, we must never seek for Revenge, because it argues Weakness or Timidity; on the contrary, we must do Good to those that have injur'd us, not only to procure an outward Satisfaction and Complacency to our selves, but also to force those that hate us, to become our Friends; at least to have an Esteem for

us, whether they will or no. For to be Esteem'd by his very Enemies, is the greatest satisfaction that a Virtuous Man is capable of. This 'tis that makes the Heroe, and raises Man above Humane Nature. But where are those great and generous Souls to be found? For my part, I own, I never could meet with any: There are some indeed who prevail so far upon themselves as not to hurt their Enemies, when they have it in their Power, but to bestow Benefits upon them, they say, indeed 'tis a piece of Generosity to do it, but yet they think 'twould be a greater piece of imprudence; since by doing their Enemies a good Turn, they furnish 'em with Weapons, of which they may make an ill use.

T I M A G E N E S.

Don't you think they are in the Right of it? And ought not our Enemies be satisfied if we do not think on them? For as to what you say, that it argues an Heroical Mind to do 'em Good, after the Example of the Almighty, who out of his Infinite Goodness makes the Sun shine both on the just and unjust, I grant you it does; but to act like a true Hero, a Man should do good to his Enemy, without any Prospect of Private Advantage either for his Glory or Interest. But where is this Man to be found?

A R I S T I P P U S.

However 'tis a great Virtue to do good to ones Enemies, tho' with a Prospect of future Advantage, since this argues still a Victory over

over ones self, and the subduing the reluctancy of our Nature, which finds a greater pleasure in injuring those we hate, than in being beneficial to those we love. Conquer therefore your Nature, and as often as you find an opportunity raise your self to that greatness of Soul, and thereby triumph over your Enemies : imitate Cardinal *Richelieu*, that Minister who, see great Genius and Politicks set so far above the common Level of other Men : He once being told, that One in his Writings had severely inveig'd against him, desir'd to peruse the Book, and finding in it Wit and Spirit, tho' Virulent enough, instead of punishing the Author, as he might easily have done, he not only checkt his own natural inclination, which was Revengeful and Cruel, but sent him a Purse of Two Thousand Pistoles, with a Request that he would for the future, be his Friend.

TI M A G E N E S.

This is indeed the Action of one truly Great, for the less we expect a Benefit, the more powerfully it works upon us by the surprize ; and I don't at all doubt, but the ingenious Author of that Libel prov'd afterwards a great Partisan of the Cardinal ; Tho' at the same time it must be confes'd, that this Wise Minister Acted as much (if not more) out of Policy than Generosity ; for by rewarding the Lamponer, and desiring him to be his Friend, he engag'd him to suppress his Book, whereas had he caus'd him

him to be punish'd, People would have been inquisitive into the Reason of his punishment, and that very Thing would have made the Libel spread.

A R I S T I P P U S.

I do not dive into the Motive of his Action ; but however it made that Man his Faithful Friend, who before was his Inveterate Enemy : and that's enough to let you understand, that it is not only Generous, but also advantageous upon some Occasions to extend Benefits even to our Enemies. Not that I would advise the great ones always to return with Favours the Injuries they receive ; nor do I think that Minister would have done it, were it not, that out of a wise Policy, and the justness of his Discernment, he always endeavour'd to make all those Men his Creatures, whom he knew to be Masters of some eminent Talent ; a Thing which the generality of the Great ones, out of a foolish Presumption, neglect to do. Besides, perhaps, he might have drawn that Libel upon himself by some ill Treatment offer'd to its Author ; for 'tis a receiv'd Maxim, that let a Man be never so great and so powerful, 'tis imprudence, if not folly in him, to injure a Man of extraordinary Parts, who sooner or later, finds an opportunity to be reveng'd. And here you must observe by the by, that we ought to distinguish between Persons, both in the Distribution of our Favours, and in the Revenging of Injuries ;

juries; for had not this Author been very eminent for his Wit, you may be sure his Usage would have been more agreeable to the natural inclination of Mankind, and the common Methods that Famous Minister us'd with those who gave him Offence.

T I M A G E N E S.

Pray, Sir, Can you give me any Rules concerning the Distinction that is to be observ'd in the dispensing of ones Benefits?

A R I S T I P P U S.

That Distinction ought to be made either according to the nature of the Services themselves: or according to the difference of Persons. According to the Services; because if a Mans Honour, Life, or whole Fortune be at stake, we ought to act with much greater Ardour than if 'twere but a trifling Concern. The same is to be observ'd about Persons, for we must shew less zeal in obliging one with whom we have a slight Acquaintance, and whose Merit is but indifferent, than in serving a Man of great Note, with whom we have been long Acquainted. In short, we must nicely examine all the Circumstances, to frame our Benefits accordingly, and make them as extensive as possible, or at least make the Receiver believe that we have done our utmost to serve him.

T I M A G E N E S.

That is to say, we must do like Shop-keepers, who still shew their Commodities by the most favourable Light; But, Sir, suppose

pose the Person I have oblig'd, has made me no manner of Return, were it not too great an Easiness, or rather Weakness in me to bestow new Benefits upon him?

ARISTIPPUS.

You must in this Case distinguish the Persons: For if it be one, whom you may easily be without, 'tis fit you should punish his Ingratitude, by withdrawing your Favours; but if it be a Man who is necessary to you, and from whom you expect some great Service or other, 'twill be prudence in you, by fresh Benefits, to revive in his Memory the lost Remembrance of your Good Offices; and by that means force him to be Grateful.

TIMAGENES.

Since we are infensibly come to *Gratitude*, which is the second Thing to be consider'd in Benefits, I hope you will tell me how we must acknowledge a good Office.

ARISTIPPUS.

There lies a greater Obligation upon us of returning a Favour, than of doing a good Office; for when a Man, by his own inclination, bestows a Benefit, 'tis an act of goodness, whereas his thankfulness for a Favour receiv'd is an Act of Justice. Now 'tis our Duty to be just to all Men, but we are not always oblig'd to do good to every body.

TIMAGENES.

Pray, wherein does *Thankfulness* properly consist?

ARI-

ARISTIPPUS.

Thankfulness comprehends Three Things: *viz.* First, The Receiving or Accepting a Benefit kindly; Secondly, The Remembring it; And Thirdly, the acknowledging it in due Time and Place, proportionably to the Merit of the Action.

T I M A G E N E S.

How must a Gentleman behave himself as to these Three Particulars?

ARISTIPPUS.

When a Man does you a Service or good Office, you must examine its Importance and Quality, which are measured by these Four Things. First, The Will or Intention of the Benefactor; Secondly, The Nature of the Benefit; Thirdly, The Juncture of the Time, wherein the Benefit was bestow'd; And Fourthly, the Merit of the Person who does the Good Office. First, As to the Intention of the Benefactor: We must consider whether he did us the Good Office in Question, merely to oblige us, or with a Prospect of Private Interest; for the First ought to affect us much more than the other. Next, we must examine whether he did it only to gratify his Vanity, as it often happens even in the giving of Alms; and in this Case, since the satisfying his own Pride is a sufficient Reward, we are the less oblig'd to him; and our Obligation is still the less, if he did it by constraint or necessity.

T I M A

TI M A G E N E S.

I conceive, that as the Merit of an Action consists in the Free-will of him that does it, so by a Necessary consequence, if any Man bestows a Benefit upon me, either by constraint or necessity, his Action is involuntary and without Merit, and therefore the Obligation ceases.

A R I S T I P P U S.

Thus you see how the Intention of the Benefactor is the First Measure of the Benefit. The Second, is the Nature of the Benefit it self, wherein we must consider the Greatness, Difficulty, Singularity and Reality of the Service receiv'd. For our Acknowledgment ought to be either great or small, according as the Service receiv'd is either important or trifling ; done with great difficulty, or great ease. Then we ought to make more account of a particular Favour, whereby we are distinguisht from the Rest of Mankind, than of a Benefit which we injoy in common. And lastly, as there are great and small Benefits, so there are real ones which turn to our solid Advantage, and false ones which designing Knaves do us in order to destroy us ; such as are the Good Offices of Usurers, which tend to the ruin of young Spend-thrifts and Debauchees ; or like those of that famous Minister I mention'd before, who in order to destroy *Puylaurens*, heap'd up Favours and Honours upon him, which drew him

him into the snare of that fatal Alliance that cost him his Life.

T I M A G E N E S.

'Tis evident, that the Quality of the Benefit engages us to be more or less thankful, and I fancy the greatest Difficulty lies in knowing how to distinguish it nicely.

A R I S T I P P U S.

This Distinction does also depend upon the occasion or juncture of Time wherein a Good Office is done, and the other Circumstances that go along with it ; for if a Man assist me instantly upon a pressing Necessity, the obligation will be much greater than if he did me the same Service when I stand in no need of it. He that supplies my Wants when I am distitute of all Things, does certainly more effectually engage my Gratitude, than he who, when I have Plenty of all, should present me with Superfluities.

T I M A G E N E S.

For my part, if a Man had assisted me at a Pinch, methinks his Good Office would work so powerfully on me, that had he done me never so great injuries before, yet I would forget 'em for ever ; Neither would I do like the Senator *Brutidius*, who refus'd to pay one of his Friends Two Talents, he had borrow'd of him to redeem himself from Slavery, alledging he was not bound by the Law, to pay those Debts he contracted whilst he was a Slave.

A R I

ARISTIPPUS.

You may add, That 'twas this ungrateful and unjust Denial, which occasion'd his total Ruin. Lastly, we must also consider the particular Quality of the Benefactors: For we may receive a Good Office either from a Person we Love, and whose Assistance is pleasing to us; or from one we do not like, any Thing that comes from a Friend's Hand engages us more strongly and sensibly, than what we receive from one we hate, and to whom we scorn to be indebted. What a Cruel Torment it is, says one of the Ancients, to be beholden to one we despise! But how sweet it is to owe a Favour to a Person we are enclin'd to Love, even tho' he should do us an injury! Thus having acquainted you with the Quality of a Benefit, let's proceed to *Gratitude*.

IMAGINES.

You told me it consisted in receiving a Benefit kindly, in rememb'ring it, and requiting it.

ARISTIPPUS.

So it does: But you must observe a due proportion in every one of them. If the Person that does a Good Office ought to accompany it with an open Look, to shew his Pleasure in doing it, is not the Person that receives it, still more oblig'd to shew his Satisfaction? Therefore we must employ all outward Demonstrations of Joy, as a Smiling, cheerful Look, Graceful Gesture, and emp-

emphatick Words, to expres how sensible we are of the Favour receiv'd, and to heighten its importance. But 'tis not enough to receive a Benefit kindly; we must also remember it; and to prove it is present to our Memories, we must Publish it and Cry it up, not only to do our Benefactor the Honour he deserves, and which is the first Fruit he gathers from his Good Office; but also by that means to excite him to continue his Favour to us, and engage others to do us Service, when they know our Gratitude.

T I M A G E N E S.

I don't at all doubt but the Reputation of being Thankful, gains a Man as many New Favours, as the Name of being Ungrateful would make him lose. For Men don't love to Sow barren Ground, but Cultivate that with Pleasure, which yields with Usury the Grain that was trusted in its Bosom.

A R I S T I P P U S.

As for the Requiring a Benefit; a Wise Man never lets slip the opportunity of doing it; but yet this Requital ought to be measur'd by the Favour we have receiv'd; for an important, singular, and difficult piec of Service, must be otherwise requited, than a small, trifling and easy Benefit. Therefore we must proportion the Acknowledgment to Three Things: First, to the Quality of the Benefit receiv'd; Secondly, to that of the Persons who have oblig'd us; And Thirdly, to our own Abilities. For that, which from

me

me would be accounted a Generous and Liberal Acknowledgment, from a Man of a larger and higher Fortune would pass for a piece of Stinginess; just as the Poor Woman's Mite in the Scripture was more acceptable to God than the great Presents of the Rich Pharisees.

TI M A G E N E S.

Methinks I have read somewhere, that the Acknowledgment ought to surpass a Benefit, at least to equal it.

A R I S T I P P U S.

As the Benefactor acts freely and without any Obligation; and he that requites a Benefit out of Duty, so the Acknowledgment ought to be greater than the Favour receiv'd. But this is not a general Rule, since tis not always in our Power to outdo our Benefactors; and that according to that Maxim, it were impossible for an inferiour ever to acknowledge the great Favours he should receive from a Man much above him. We must indeed endeavour to go beyond our Benefactor, but if we cannot reach so high, we must by lively Demonstrations express the greatness of the Benefit, how deeply sensible we are of it, and how sorry we are we cannot requite it as we wish; and then assure him we do not pretend thereby to acquit the Obligation, but only own our selves oblig'd.

That is, we must pay in Words and Good-will, what we cannot pay in Deeds.

A R I S T I P P U S

Good-will is a sort of Coyn which no body can ever want, and which the most miserable may Command ; and yet we see some ungrateful Men who strip themselves of all Sentiments of Honour, and have no sooner receiv'd a Signal piece of Service, but finding themselves unable to requite it, instead of acknowledging the Obligation, at least by some external marks of a good intention, they begin to hate their Benefactors, and shun the very sight of them, lest it should reproach them either with their inability or Ingratitude. This one of the Ancients has exprest in a most lively manner : The Corruption of the Age, says he, is so opposite to the Sentiments of Honour and Gratitude, that oftentimes our greatest Enemies are such as we have oblig'd most ; neither is it only after the Benefit that they hate us, but Oh ! Horror ! 'Tis because of the Benefit it self that they become our Enemies. For, adds the same Author, they receive it with joy as long as they find themselves in a capacity to return it ; but as soon as it exceeds their Abilities, Hatred supplies the Place of Gratitude, and by that means they presently ease themselves of a burdensom Obligation.

T I M A G E N E S.

Then this is just as if a Debtor thought a Debt discharg'd by crossing it out of a Book

of Accompts with the dash of a Pen, and Spitting in his Creditors Face. But I find this Vice is but too Common, and every new Day furnishes us with horrid Examples of Ingratitude.

ARISTIPPUS.

Have you a mind to know from whence Ingratitude Proceeds? 'Tis from a desire of independency; for all Men being naturally Proud, they would, if possible, be in no body's Debt, for whoever ows any thing, does in a manner depend upon him to whom he is oblig'd; Now to shake off the Bonds of that Obligation, he blots the Favour receiv'd out of his Memory, as the most odious Sight that can present it self to his Thoughts.

TIMAGENES.

Then I will wonder no more to see Ingratitude so common, and have an equal sway both upon the Great and Small.

ARISTIPPUS.

You say right, for the World swarms with ungrateful Men; and not to mention those who were rais'd to great Employments by those very Ministers, whom they afterwards supplanted; Do we not see a World of Upstarts, who by their Calumnies, Cheats, and other Scandalous Means, have ruin'd their Patrons and Benefactors?

TIMAGENES.

To Hate and Destroy ones Benefactor, is the height of the basest and most perfidious

L 2 Ingra-

ingratitude: The forgetting Benefits, is what we meet with at every turn; but to requite Good by Ill, a Man must have the Soul either of a *D* — or a *C*. —

ARISTIPPUS.

Those Men should be sent to the School of Brutes; since to be convinc'd of the Baseness of Ingratitude, (the greatest Bane of Humane Society) they need but cast their Eyes upon the Adventure of the Slave *Androclœo*.

TIMAGENES.

I suppose you mean that *Roman Slave*, who being expos'd in the *Circus*, was Stroak'd and Caress'd by a Lyon which was let in to devour him?

ARISTIPPUS.

This Animal remembred that *Androclœo* being once in his Den, had pluck'd a Thorn out of his Foot, and carefully Drest his Wound to a perfect Cure; therefore knowing again his Benefactor, he cast himself at his Feet, and by his Fawning and Caresses, exprest an Acknowledgment which created a surprize throughout the whole Amphitheater.

TIMAGENES.

Nay, perhaps, few of the Beholders had been capable of so generous an Action.

ARISTIPPUS.

Ingratitude is so unnatural, that it is not to be found among Brutes; Therefore such Men as are guilty of it, ought to be abhor'd, not only by their Benefactors, but by all

Man

Mankind, besides since their Unthankfulness to a private Person, discourages others from doing Good, and shews their ill Principles to Publick view: But before we leave this Subject, I will give you a general Rule that may serve you as long as you live.

T I M A G E N E S M a g i c o F

Pray, what's that? **A R I S T I P P U S.** Hard labour 'Tis this: When you have a Mind to do Good to a Man, bestow your Favours on him one by one; and on the contrary, when you think yourself oblig'd to do him Ill, (which however you must avoid as much as you can) do it all at once.

T I M A G E N E S. Rightly said.

Why so, Sir, I beseech you? **A R I S T I P P U S.** As to Benefits, the reason is: Because when a Man has receiv'd all that he expects from you, his Zeal and Ardour being no longer excited by Interest, do generally abate, and he can hardly keep from becoming Ungrateful; This Truth is but too often verified by the Example of a great many Sons, for whose Preferment their Fathers have dispossess themselves of their Estates. Now if natural Duty is too Weak to overcome Ingratitude, What will a Stranger do when no Ties of Nature oblige him to be thankfull? Therefore 'tis Prudence not to give all at once, but so to manage the Dispensing of our Favours, as to make them more lasting, and

keep the Minds of those we bestow them upon, in a constant expectation of new Benefits.

TI M A G E N E S.

But why must we do ill all at once?

A R I S T I P P U S.

Because a Man is less Provok'd by a great Injury we do him all at once, than by several small Offences often repeated, which keep still his Mind upon the Fret, and make him continually uneasy, till he has Reveng'd himself; for the fear of a small future Evil, is more powerful than the Remembrance of the greatest Injury already past. This is the Reason why the Emperor *Augustus*'s Reign was accounted so happy after the Barbarous Cruelties of that Proscription, which made the Beginning of it so very dismal; whereas *Nero*'s Reign, which had so auspicious a beginning, fill'd *Rome* with Horrors, by keeping it in continual Fear. Now, Dear Son, let's recapitulate what I have told you for your Improvement. We converse with the World only to gain Friends; and Friends are only got by an insinuating Complaisance, and a Readiness both in bestowing and acknowledging Benefits; for as Complaisance is the agreeableness of Society, so mutual Good Offices are the Soul and Ties of it. Be you therefore Complaisant, as, I told you, a Gentleman ought to be; Do Good to every body, with the Distinction and management I have mention'd.

tion'd ; and lastly, when you have receiv'd a Benefit, acknowledge it according to your Ability, and with as good a Grace as you are capable of.

T I M A G E N E S.

The Instructions you have been pleas'd to give me in Relation to these Particulars, are so agreeable to the inclinations you brought me up to, that I shall find no difficulty in following them ; And give me leave, Dear Father, to put them in Practice with you ; and since the Benefits, I have receiv'd from you are above my acknowledgements, be pleas'd to accept of my Dutiful Good-will, and of the humble Respect I shall ever have for you.

A R I S T I P P U S.

'Tis well, Dear Son : Your good Disposition over-pays my Trouble. But let's in, 'tis time to retire.

11 JY 63

The End of the Third Dialogue.

¶ If the World approve this, the Second Part shall soon follow it.

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